

DIRECTIONS

~~Many~~ FOR ~~Others~~

LOVE

AND

MARRIAGE.

In two Books.

Barbano
Written Originally by *Franciscus Barb-*
barus a Venetian Senator.

And now Translated into *English* by a
Person of Quality.

LONDON,

Printed for *John Leigh* at the Bell, and
Tho. Burrell at the Golden-Ball, under St.
Dunstons Church, in Fleetstreet. 1677.

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**TO THE
READER.**

Reader,

 Treatises of this nature perhaps may not be very welcome to some who too much inclining to the licentious humour of this depraved Age, decry Marriage as a restraint upon their Liberty. Their more refined wits scorning to tread one step in the beaten paths of their wiser Ancestors, and ut-

terly explode that which all Nations, and all Ages, the wisest Men, and even God himself hath allowed as sacred. Though I fear it will not please some, yet I hope it may not be unseasonable to prevent others, from adhering to ~~see~~ pernicious and impolitick an opinion. This Treatise was first written in *Italian*, and so well liked of that it was translated into *Latine*, and printed in *Holland*, where it hath gained an Universal Applause. It is now at last translated for the benefit of the English Reader, from the generality of whom it hopes for a favourable reception.

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DIRECTI-

DIRECTIONS

FOR

Love and Marriage.

BOOK I.

CHAP. I.

*What Wedlock is, and what are
its advantages.*



Shall first treat of a few things before I begin to discourse concerning the choice and duty of a Wife. First I purpose to define in this place what Wedlock is, that (after the

Example of Learned Persons) it may in the beginning be understood what will be the
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Subject of our future Discourse. For so, the Sum of the Matter being known, we may more easily, and rightly judge of the rest. Wedlock is therefore a perpetual Conjunction of Man and Wife, lawfully instituted, for the propagating of Issue, or avoiding Fornication; whereof there have been many and divers Opinions. It would be tedious to enquire and to argue which of these is the true; but the Opinion as well of the Eminent Pagans as of the Christians, which by the consent of almost all Men is accounted praise-worthy, seems better to me.

For the *Romans* (that the City might be replenished with Legitimate Issue) enacted that those who lived a single Life until old Age, should be obliged to pay Money (called Mulcts) into the Treasury; for they would follow Nature it self, by which a desire of Congress for Procreation sake is communicated to every kind of Animals, and which accounts her happiness to consist in those which are Procreated. For the Sense of Generation also is apparent in Beasts: For truly (that I be not tedious in speaking of other things) we all see a desire in Birds of building their Nests, in which is observable a certain Representation
of

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of Wedlock to beget and nourish their like. By this means even as the Body is nourished by Meat, so the Offspring of Men and Beasts is perpetuated.

Lycurgus (by whose excellent Laws the Republick of the *Lacedemonians* flourished, but being neglected was overthrown) hath branded them with Ignominy, who continued their Celibacy thirty seven years; and he prohibited them, who as yet had not attained the Nuptial State to appear at the Wrestling-Schools, that they being inflamed with a desire either of shunning Reproach, or by the nobleness of the Reward, the City might become greater and more glorious with Free-men. Wherefore a certain young Man, who for his honour sake departed not from the Theatre, did very wittily apply this saying to *Calicla* the famous Emperour, who had no Children at *Lacedamon* where was the honourable Harbour of his old Age, Neither have you O *Calicla* begotten me to depart.

It hath been experienced that by Legitimate Marriages Children are more disposed by Birth to honesty, more gravely educated, and become better Citizens, of whom the City consisting, will be more acceptable to its Friends in Justice, more ter-

rible to its Enemies in Valour: For Experience (that Mistress) hath made it most evident, that those who are unlawfully and intemperately Begotten, for the most part are flagitious and dishonest, and more propense to wickedness. The Lustre of their paternal glory does not permit them who are Legitimately born to be obscure, who are sensible that the Trophees of their Parents brings more Burden than Honour, unless their own Virtue correspond to the Dignity and Amplitude of their Ancestors. Neither truly are they ignorant, that expectation and (as it were) the repetition of Hereditary Virtue turns the Eyes of all upon themselves: So we may term those, who are Born to Repute, The Walls of a City. When a certain Person complained (*Agessilaus* being present) that *Lacedaemon* wanted Walls, he said, O ye Gods grant better things! Our City it self is its own strongest Wall. For indeed it is fit that we preserve and defend our Country, Gods, Household-Gods, Altars, Houses, Parents, Wives and Children, not by Wood or Brick, but by Valour. What also is more pleasant than to prevent a common want by domestic care? and to have a chaste Woman, who may be a sociable and friendly Wife
in

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in prosperous and adverse Affairs? To whom you may disclose your most secret thoughts concerning her Affairs? To whom you may commit your little and mutual Children? In whose speech and pleasantness you may lay aside all your cares and griefs? Whom you may so love, that you esteem some part of your Life included in her welfare? *Cato* the Censor thought that there was so much Respect and Veneration due to this state, that whosoever should offer violence to his Wife, he publicly affirmed, was equally to be prosecuted and detested with the violators of the Images of the Goddesses; and it's related that he was wont to say, that he thought it more difficult to be a good Husband, than to be a good Senator. By this tie *Cadusius* reconciled the most seditious *Carians* amongst themselves; by this alliance *Cyrus* appeased the *Chaldeans* that were at enmity with their Borderers; and at *Rome* in the same day the *Sabins* were both Enemies and Citizens. This same thing appeased the minds of *Pompey* and *Cesar* that were estranged. And what is more incredible to be spoken, *Alexander* by this affinity, (but not by that stately Bridge) allied *Asia* to *Europe*. I should never make an end if I should commemorate how much Philoso-

phers, how much Historians, Poets, Kings, Cities, and Princes (whom we may produce out of the Monuments of Learning, as out of the Trojan Horse) attribute to this Alliance, to this Love, to this Piety; but these things are obvious, and I will be more brief, especially since in so plain a case, we need not alledge unnecessary witnesses. Yet the Christian Institution is not to be pass'd by in silence, whose Dignity is deservedly so great, that its Authority might prevail without the aid of Reason. According to the Institutes hereof Marriages which are confirmed by Oath, Faith, and Issue, if they be performed as they were first commanded, will afterwards easily be allowed; which how approvable they are, Christ our Lord hath confirmed in the Gospel, as well because he forbad to divorce a Wife, as because being invited he went to a Wedding. Of which things we must so think, that although Marriages are not desirable of themselves, yet, in my opinion, they are to be referred to that which is good in it self. We pursue Wisdom, Friendship, and Health for themselves: We desire Wit, Learning, Knowledge, and a comely agreeableness of Manners, conjugal Embraces, Meat, Drink, and Sleep, as necessary to the other. Therefore

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fore we believe Marriages to be good, both for the sake of issue and the Society of both Sexes, which Nature hath recommended wonderfully to us; otherwise among old People the Dignity of Wedlock would be extinguished, if they either wanted Children, or if they were deprived of the hopes of Propagation; in all which there is this great praise, that the lawfulness of Begetting Issue secures Men from the turpitude of Incontinence; wherefore Man and Wife are united by that Law, by that Covenant, and by that Alliance that they may not be severed by any separation. Although at the present I seem to see some obstructing me in the very entrance, who object the froward Manners of *Xantippe*, and delight in the wit of that *Laco*, who when he had Married a Wife of great frowardness, and for that matter was calumniated, he said to the Assertors, it is an ancient and excellent Proverb, That of Evils, if it may be, the least is to be chosen. To which we answer many other things, and that of *Socrates* chiefly, who when he had brought home *Euthidemus* from the School, that he might join the Sacred Rite of Hospitality to his good Will; *Xantippe* being angry overthrew the Table. When *Socrates* understood this to be troublesome to

his Guest, he said, Be of good courage, we oftentimes endure more grievous things from tame Creatures, that we may receive far more inconsiderable Fruits, as Eggs and Chickens, than from a Wife. Hither refers the Discourse of that famous Person and Cenfor *Metellus Numidicus*, in which when he discoursed concerning Marriage, these things are commemorated to be said by him; If we *Romans* could live without Wives, we should be freed from that trouble; but because Nature has so ordered it, that we can neither live commodiously with them, nor in any manner without them, we should rather provide for a perpetual happiness than a short pleasure. But these things shall suffice concerning Wedlock, because they are treated of more copiously by most Learned Men: But that we might handle the most necessary matters, we have collected these things. Now we will briefly explain the Wifes duty, laid open as it were to one view, which we never find digested into Method by our Forefathers. Although before we enter that Point, we will direct what a Wife ought to be chosen; only we will premonish this, that there should be no excellency of Marriage so great, to which the Will of the Father should not be prefer'd, even by

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by the instruction of *Cyrus*, who when he was invited by *Cyapares* to take an excellent Woman with a large Portion of Gold, said, That he would not accept the offer till he was assured that the Match was approved by his Parents.

C H A P. II.

With what Qualifications and Manners a Wife should be — chosen.

THE Ancients, whose Authority is in much use for their great Learning, have thought that we ought to regard in a Wife, Age, Manners, Descent, Beauty and Riches; which things if we neglect we shall always bring disgrace and trouble to our Families, and oftentimes affliction to our selves: but if we shall diligently observe them, we shall provide for our Domestick Praise, and our Dignity and perpetual Pleasure. But Virtue ought chiefly to be considered, the Efficacy and Dignity whereof is such, that
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if there were a deficiency in other things, the Nuptials would be acceptable; but if the other things were enjoy'd, they would certainly become most pleasant: for Domestic Affairs which are committed to the care of the Wife cannot be well regulated, unless they be Managed, Governed, and Composed by the Prudence, Care, and Industry of the Woman. Citizens are prone to imitate the Manners of their Kings, Souldiers of their Emperours, Children of their Parents, and Maids of their Mistresses. *Homer* is a noble Witness to us, who relates that the chaste Maids of *Andromache* seemed so governed that they excelled and far transcended the Maids of *Helena* in Chastity, Vigilance, and Labour; therefore the Woman of whom we now speak may easily rule her Maids, if she can govern her self. Neither do I approve them in this place who only search after, and earnestly desire, such admirable things, in a Wife which they would chuse, that are scarce to be found in many Ages. We read and hear many things, we always judge them to be praise-worthy who, although inferiour, endeavour to follow the Example of those who are most laudable in the practice of Virtue.

It is remembered that in the Olympick Games

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Games *Philomena* obtained the reward, not because she overcame the noble *Glaucus* that most famous Wrestler, but because she excelled the Champions of her Age in Virtue. So although the *Porcia's*, *Cornelia's*, and *Panthia's*, those Lights of Female Glory, are acknowledged, not to be of our Age; yet if we diligently search, we may find those who may be ornamental, useful, and delightful to us. After what manner they may be discovered will be found easie upon search. *Marcus Cato* the Consul and Censor, when he was old, Married a Virgin, whose purpose I shall chiefly repeat, because I acquiesce in his Narrations taken out of a *Greek Monument*, as in a pleasant Inn. Therefore *Marcus Cato* being old, having often seen the Daughter of his Client *Salonius*, was wonderfully delighted with her Wit and Manners. *Salonius* the Scribe, as he was wont, came upon a time with *Cato* to the Court; as they were going *Cato* said, O *Salonius*, I have found out a Husband for your Daughter, and I think that you will approve all things, unless his great age be an Obstacle. After those speeches which are wont to be used in such matters at the first meeting, *Cato* professeth himself to be that old Man, and promiseth that (as much as was

was in his power) he would take his Daughter to Wife. Whereupon *Salonius* admired that the Virtue of his Daughter should so much attract *Cato's* esteem, that he would take to Wife one meanly Born, into that Family which was adorned with consulary and triumphal Trophies. What should I say more? He Married his Daughter. *M. Cato* the Son, than whom none was better, if we credit his Father, nor excelled him in Piety, was much troubled, and begged his pardon if he had done any thing against his Father, which should induce him to bring him a Mother-in-Law; but he having applauded the Manners of that Virgin, answered, that she pleased him wonderfully well; neither O dearest Son should you think that it was done to bring you a Mother-in-Law, but that I might have many Children like you, and leave behind me the best Citizens of the Common-wealth. For this cause *Pisistratus* (as it's said) took to Wife a Woman endued with singular modesty, his Sons being adult and instructed in the Liberal Sciences; because the eminent Piety of his Children daily enflamed his desire of Begetting the like. It is apparent by the judgment of *M. Cato* (than which nothing can be more Grave) and of *Pisistratus*, how highly we ought

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ought to esteem Manners. Our City is full of Examples of this kind, of which it shall suffice to instance in a few. *Andreas Barbarus*, the Father of our Renowned *Mark*, a famous Citizen, and of a most honourable Order, took *Lucia Viaria* to Wife; whose worth was so perspicuous and known to him, that he brought her home from her most endearing acquaintance, saying, That if he could gain her consent, the Marriage should be Celebrated between them without any consideration of Money. Therefore neglecting the Riches of others he Married her for Virtue and Goodness. This matter did correspond with the judgment of that prudent Person: For truly she educated his Sons-in-Law with that Care and that Piety that nothing could be more advantageous, nothing more tranquil in Domestick Affairs. Many years after, that most famous Person and excellent Citizen *Justus Contarinus* imitated this *Barbarus* my Kinsman, for being certified of the moderation, modesty, and singular beauty of *Franciscus Panthalion Barbus* his Daughter, the Spectators being withdrawn, he first spake to her Father, and declared to him that his Daughter pleased him more and more, and that he earnestly desired to have her, although poor, to Wife,
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if it might be with his approbation. Wherefore *Panthalion*, most excellent by Birth and great Learning, is pleased therewith, he requires time of deliberation, he Summons, according to Custome, his usual Friends; the matter being declared, it was by the consent of all judged happy, prosperous, and fortunate; and *Iustus* being now ancient is adjudged deserving of that most noble Virgin, though of a small Portion, for so the state of her Family required. I may call those Marriages happy which are desired and pursued for the splendor of Virtue, and continue inviolated with great faithfulness and love; for (that I may omit in this place her other Commendations) she so tenderly and courteously treated the Children of his former Wife, that in her daily Conversation, many of her Sons-in-Law remarked nothing of a Mother-in-Law in her, besides the Name. Above all things therefore, as I would have you to observe, my dearest *Laurentius*, let the Manners of your Wife please you, without which I do not understand what can be hoped for in Domestic Affairs. *Agessilaus* being asked what the *Lacedemonians* should do, being conquerors, answered, If a prudent Emperour manage the matter, we may refer that to our

our concern. What composes, regulates, and renders commendable the Family Affairs, but chiefly the diligence, frugality, and dignity of the Wife? As a Prince shall not well govern a City unless he be expert in the Common-Law, the Customs of his Ancestors, and the Publick Affairs. Neither can a Pilot, which is ignorant of the Marine Art, reduce a Ship into the Haven out of a cruel Storm. Neither shall a Charioteer which is unskilful in his Employment be rewarded. So neither can Domestick Affairs be rightly managed, unless the excellency of the Mistress of the Family be a singular Example to the rest. And even as Souldiers which have an excellent Commander are ashamed to desert that place which is appointed them; so Men and Maid-servants will not forsake that part of the Family concern, the Custody of which is committed to them by a chaste and prudent Mistress. *Plato*, that most Grave Philosopher, in those Books which he hath excellently written concerning the Commonwealth, hath instituted that Magistracies should be bestowed on the most excellent, not the most ambitious Citizens; for he foresaw that in a short time very few would strive for it, if not those who were well deserving, but those
who

who were ambitious Champions should enjoy the Dignity. Wherefore he proposed a publick Reward to the Magistrates, lest the damage which may accrew to their private Affairs, should impede the publick Duties of the Commonwealth; for we should so greatly esteem Prudence in a Wife (that if our fortunes will permit) we should even neglect a Wifes Portion, or willingly be content with very little, that we may obtain Domestick praise and peace. This very thing will bring us greater glory than if we had Wives adorned with Jewels and Gold, but void of Honesty. A certain *Ionian* Woman when she proudly boasted of her Treasures & Riches, was thus answered by the Wife of *Phocion*, *Phocion* is my Riches & Treasure who hath been Prince of the *Athenians* now this twenty years, for his merits to his Country. After the same manner we may glory in the worth of a Wife, and pretermitt them, who being enriched with the Wealth and Possessions of a Wife are liable to innumerable troubles. These things are fading, but those former firm and stable things do truly unite the minds of Married Persons. *Philip*, the Father of *Alexander*, whom *Theophrastus* stileth a King excellent in Fortune and Valour, fervently and wonderfully loved *Theffala* so that

that degree, that it was said he was induced by Love-potions ; wherefore *Olympias* used her utmost endeavour that *Theffala* her self might be brought into his power : whom when she beheld adorn'd with a modest Countenance and Deportment, she said, The Calumnies avail little against you, for you bear the Inchantments of Love about you, and Love-potions are prepared by the sweetness of your goodness. What need I say more? Let us chuse a Wife of good behaviour; whose Frugality joined to Honour, Profit, and Pleasure may be esteemed, delighted in, and loved by us.

C H A P. III.

Concerning the Age of a Wife to be chosen.

SINCE I have already treated of the qualifications of a Wife, which if she be rightly educated, she hath, or may easily obtain : I shall now briefly discourse of her Age, those things which have been handled and taught by *Zachary* and many Learned

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Persons. But I think that this is first to be premonished, that you chuse a Virgin, not a Widow; a young, not an elderly Woman: for she will more easily learn those things which are necessary and commodious, and if she hath contracted any Vices they may more speedily be eradicated; For we can easily make impressions upon soft Wax, but we can scarce deface those which are impress'd upon hard and solid. We may affix upon tender minds what institutes we please. We can scarce with great ingeny, elaborate industry, and singular care, reduce Widows, formed both to their own and others humours, to our own customes: for who can hope to straighten old Vines, which were at first crooked? Who will conceive that a young Man nourished in *Alexandrian* pleasures, will change his course of life to that of an abstemious old Man? Who will think that he will be well qualified in old age, who in his youth was obstinate, lustful, audacious, and cruel? So Widows if they have imbibed any vicious habits, we may almost despair of reducing them to our course of life: Wherefore excellently, *Timothens*, that noble Trumpeter, was wont to require a double reward from them, who formerly had received instructions from other Masters of that

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that Art, and a single one from them who were ignorant of that Art: for as these are to be taught, so those are to be untaught before they are capable of instruction. To this refers that reason which is approved by use, and produced by Nature. For those relate, who enquire exquisitely into the hidden causes of things, that Nature her self intends that which is the best, and that when she cannot produce a Male, she conceives a Female, which is ennobled and perfected by the union of the Male; and therefore that Women love those most to whom they are joined in the first congress. Why is it so? Because a Virgin will more easily entertain good Manners, and renounce her depraved, and will love more ardently. Moreover the Marriages of Widows amongst the *Romans* could not escape the imputation of levity and impudence, who also permitted a Divorce; but those whom they observed to be content with one only Husband, they highly admired for their modesty. Neither did they defraud the Matrons of their due praise, who preserved purely, and with a sincere faithfulness, their affections devoted to their former Husbands, although defunct. Who will not deservedly condemn her of intemperance, whose fervent desires are not capa-

ble of an allay by the embraces of many Husbands? Who will not admire with great delight the chaste *Dido*, who said, He who first join'd me to himself, hath engross'd my love, he shall enjoy and possess it in his Sepulchre? Which none should wonder at, since Crows and Turtles, by Natures instinct, when their Mates are dead, continue chaste, and in a manner Widows.

I have expatiated too much, while I reprove the Marriages, and accuse the Incontinence of Widows. Let us therefore return to the Subject of our Discourse: It chiefly conduceth to Domestick Peace that a parity of dispositions, and similitude of desires do unite Husbands and Wives, or retain them being united. For this reason prudent Antiquity together with *Venus* hath placed in the Temples *Mercury* and the Graces and Obsequence; because conformity of minds, concord and complaisance claim to themselves a chief place in the duty of a Wife. Henceforth we are to treat at what time a Woman is Marriageable and of years adapted to the Nuptial state. *Hesiod* that most ancient Poet, and *Xenophon* that most sweet Philosopher have ascribed the fourteenth year to a Woman, the thirtieth to a Man; but *Lycurgus* hath appointed the
eighteenth

eighteenth year for Women, but the thirty-seventh for Men: chiefly accounting it advantageous to Posterity in the propagation whereof he did not so much regard the number as the strength. In this place (O most pleasant *Laurentius*) I desire thee to give me leave to digress freely, which I know will not be unpleasant to thee. For this cause therefore he appointed, that his Citizens should not lodge with their Wives in the same Beds; but that they should privately join embraces with them in the day-time, that they being restrained from a perpetual and (as I may so say) unlimited congress, they might take care of their health, and that their Children might be more robust. For that most prudent Person foresaw, that mortals were apt to delight in fond sensual pleasures, from the allurements whereof he hoped for the greatest part to defend his Citizens by restraining them from a continual volupty. To this matter the Female Discipline much contributed; for he took care by many Sports and Games that the Wives Dignity might not incur any disgrace by sloth or idleness; for he appointed a School of Running, Shooting, Discipline, and of Wrestling for the *Spartane* Women, that they being frequently exercised therein,

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their Sons and Daughters might obtain a Natural strength from their Parents. He also declared that he was therefore the Author of that Law, that the *Spartane* Women might more undauntedly endure the pains of Travail, and if at any time any contention arose they might fight couragiously for their Children. I suppose & conjecture that these years of Marriage were limited by him that as much as could be the weakness of that Sex might be defended from the snares of pleasures: whereby it came to pass, that the *Laconian* Women greatly excell'd as in all kind of glory, so especially in modesty. The most noble answer of *Geradata* the *Lacedemonian* is a solemn Testimony hereof, whom when *Xentus* asked, what punishment by the Laws of *Lycurgus* were inflicted upon Adulterers, he answered, That *Lycurgus* had not enacted any thing concerning them; since it is apparent that we have not one Adulterer amongst us; neither, O *Xentus*, would I have thee admire at it since amongst us Luxury, Riches, Ornaments, and the other allurements of Pleasure are disesteemed; but Frugality, Modesty, and Chastity cannot be sufficiently applauded. In which Laws the *Spartan* Women being born and educated, they alone seemed to bring forth not only Men, but excellent

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excellent Persons, which it is reported that *Gorgon* the Wife of *Leonides* did assert. For when a certain Guest of her Husband blamed the *Lacedemonian* Women because (unlike to others) they ruled their Husbands, *Gorgon* said, I confess it, neither do we wrong them therein, because we alone bring forth excellent Men. But perchance I have insisted longer on these things than is needful. I think it unnecessary now to pronounce a definitive Sentence which of these Opinions is the true. Truly in the Sentiments of a prudent Judge each defends it self. For neither (as I hope) do you desire of me that I should prescribe certain Laws, as it were, framed by inevitable necessity (as they say by Parliamentary Rolls) concerning Wives; but I will chiefly insist upon those things which I find approved either by precept or use; yet we allow that most of these things may be changed by the causes, times and conjunctures of things: for Judgment and Prudence (which the Ancients defined to be the Production of Experience and Memory) are necessary for us. Since therefore we have already treated of the Age of a Wife, in the next place we design to discourse of her Nobility, upon which we shall insist more largely.

C H A P. IV.

*Concerning the Nobility of a
Wife — to be chosen.*

I With (O dear *Laurentius*) the Matter I would suffer to speak all I can excogitate concerning Descent it self; I could more abundantly evidence (as I suppose) that the Arms of our Ancestours ought to be more esteemed than that Custome will permit which now daily grows more and more in use among us. Yet for the present we shall relate some things which seem most advantageous and excellent, other things perhaps we shall handle more largely hereafter: Therefore I intend to begin herein from Nature it self. A Pasture flourishing, Planted and Sown Field does greatly assure us, that for the sake of our Posterity we should celebrate the Nuptial Rites with Women nobly born. Seeds are reduced into their proper origins; and we find that those are the best Crops which are produc'd by the most excellent Corn; and we know that very many, and those the best sorts of Berries, Nuts and Shrubs,

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Shrubs, will not grow but in their proper and fertile Soils; and if they be transplanted to a more barren Soil they lose their Natural Virtue, and Apples losing their former juice degenerate: also excellent Ciens if they be Ingrafted in bad Stocks, bear worse Fruits. Which is also incident to Men themselves, that they expect far more Illustrious Children from Noble Women. Hence chiefly we discern in them the representations of their Mothers bodies and minds (as we see in most Children) and it is certain that a Woman is of great concern in the Generation of Children. For as some judicious Physicians assert, that a Female is chiefly procreated by the Woman. It is very noble that the Civil Law allows Children to enjoy honour from their Mothers; for (as it is instituted by the *Roman Laws*) it is certain that all those were accounted free born, who had Noble Mothers, although their Fathers were Slaves: which also we observe that the Lawgivers of the *Lycians* enacted, among whom if any Noble Woman Married an Ignoble Servant, yet the Children begotten of her were Noble. Poets testify this to us, who affirm that those who have a Goddess for their Mother are Divine. We should want time, if we should enumerate particulars; but

but *Aeneas*, *Achilles*, and *Orpheus* chiefly for this reason are accounted Deities. Neither does the Nobleness of the Mother avail only to the procreation, but much to the education of the Children: who is so ignorant that he doth not perceive that this matter is of great importance to them that are born? For the choicest Seeds being Sown (that we may use an Analogy of the same kind) unless the Field be Tilled with great care and industry, the Corn will be obnoxious to many hazards. No body can doubt that any thing is more esteemed by renowned Women than that the honour of the Parents may be more and more illustrated by the splendor of the Children: of whom unless there be diligent care taken they will rather seem infamous in Vice than noble in Extraction. Moreover the dignity and excellency of Ancestors often causeth that the Posterity is, and is accounted worthy of the greatest honours: also let them rely upon their own Virtues, as they are obliged by the Laws of Nature; for unless that their Virtues be evident in them, they will perceive themselves degenerate with the greatest contumelies of all Men. And as the remembrance of former glory incites Souldiers accustomed to triumphs to be valiant
and

and ardent; so the remembrance of Domestic Renown will stimulate them who were before spontaneously earnest in the pursuit thereof. They have an easie passage to honour who are of noble descent. Who is not assur'd (so that they be not excell'd in worth in other things) that those should be preferr'd before mean Persons by the Suffrages of all? Who is ignorant, that although they are unworthy of honour by their own merits, yet oftentimes many things are conceded to them for the sake of those most worthy Persons their Ancestors? We read of many who would die for their Country, both that they might perform their duty, and leave a large Patrimony to their Children with the Memory of their Name: for at *Athens* their Children were maintained at the publick charge, who died for their Country. At *Rome* a pedestral Statue was appointed to be erected in the Market-place, for them who died in Embassage (if that Office caused their death) that it might be a Monument of their honourable death, and add a lustre to their Children for ever. Amongst us if in the troublesome and perilous times of our republick, the earnest desire, endeavour and vigilance of any is evident, they are rewarded according to their deserts, either

ther with power, or riches, or honour, and not they alone, but also their Children and Posterity. On some a City, and the most honourable esteem in that City is conferr'd. These things are spoken for this cause that it may be apparent that Parents should be advantagious and ornamental to their Children. Neither would I have this to be understood as spoken of Fathers only, but also of Mothers; whose Virtue and Merit have oftentimes obtained much Renown for their Children with Posterity. But the misfortune of an Ignoble Birth hath been so adverse to many, that they could neither attain the state of Nobility, nor from the obscurity of their Ancestors appear in lustre. For the envy of others is always an obstacle to the advancements of mean Persons. Dogs (as the Proverb relates) although they bark and are fierce against strangers, yet are tractable to the Domesticks. Therefore we are to retain the dignity of our Parents, and communicate it to our Children; which when other things are uncertain, fading, and transitory, being firmly Rooted, can by no force be subverted nor overthrown. Neither yet therefore do I approve their Opinion, who being meanly born, endeavour to obtain most Noble Wives. We may most aptly

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aptly compare those Persons to them, who when they cannot mount upon the tall Camels, teach them after the *Syrian* manner to kneel and lye down; for such Persons being incapable of advancement, render the women more debased. Therefore we will chiefly approve those Marriages, whereby we being made more honourable, shall render our Children more eminent and potent. Whence that ancient *Roman* Custome is thought to arise, whereby it is prohibited to marry wives related to them, lest the love whereto we are obliged by the right of this relation should be confin'd in narrow bounds, and should in a manner deprive Posterity of much Felicity, which might be attained by other affinities: hither refers that union of friendship, whereby a City is compacted by these kinds of amities, as by some certainties. But *Claudius Nero*, that Plague and Pestilence of the *Roman* Empire, extorted a Decree from the Senate, whereby it was enacted, that the marriages of Uncles and Nieces were lawful, that he might maintain his unruly and unbridled Luxury, by publick Authority: Yet there were none of any rank did pollute themselves with this incest, except one *Callidius Severus*, a *Roman* Knight, whom yet, very many most noble

noble Authors did assert, was allur'd thereunto for the sake of *Agrippina*. Therefore (as you O *Laurentius* have already excellently done) let us chuse noble wives, that our Society may be more pleasant, and having Children more noble by Nature and Education, that we may fortifie them who are pursuing glory, abundantly with honour and power, by our *Domestick* Examples: For eminent Persons will vigilantly remember, always consider, and be mindful of their Parents, and to restore carefully and entirely their dignity, as an Inheritance, which they have received not from their Father only, but also from their Mother, to their Children.

C H A P. V.

Concerning the Beauty of a Wife to be chosen.

NOW here we shall enter upon that part with which others are wont to begin who omitted the former: we shall now treat concerning Beauty, which (as many think) consists in the Composure of
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the Body, and chiefly in the amiableness of the Hair, Eyes, Face, Neck, and Hands. I think women of a low stature (although the Composure of the Body be proportionable) are rather adapted to unlawful venereal pleasures than the function of a wife, for they seem rather accommodated to those delights, than the dignity of propagating Issue. Wherefore at *Lacedemon* the Ephori fin'd *Archidamus* their King in a great sum of money, because he married a wife of a small stature; thinking that his surviving Issue would be Children not Kings. And (lest my discourse should be more prolix in its other parts) the Hair is so comely in a woman, that it incited *Homer* often to term *Hellen* her self beautiful from this one Ornament of her Hair. And doth not our *Virgil*, when he describes a wise Person, and would in few words stile him beautiful, add this part of decency, saying, his Face and Shoulders were like unto the Gods? for the Goddess favour'd her Son with a comely Head of Hair and bestow'd a bright Eye upon his youth, and honours delightful to it. Believe me (O *Laurentius*) if *Mars* had beheld *Venus* shaven, that ardour, wherewith that most warlike God was possessed, had forthwith vanished, so that he had never

ver been ensnared by the arts of *Vulcan*. A certain Citizen of thine (whom for the sake of his honour I name not) ascribes either the only, or the greatest excellency of a wife to this beauty whereof I now discourse. But as I will not deprive this matter of its praise, so I cannot concede the greatest to it; whose power truly is such that it hath and may overcome the Victours of all Nations. *Jupiter* himself, who by the Suffrages of the Poets is termed the Father of Gods and Men, hath often appeared in the likeness of a Shower, a Swan, and manifold appearances, that he might enjoy that beauty by which he was captivated: but I shall say nothing of the others, whom the Multitude have made Gods, over whom (as *Anacreon* saith) *Cupid* triumpheth. Antiquity testifieth to us, that very many are believed to be immortal for the only excellency of their beauty. Moreover *Paris* himself contemned the Empire of *Asia*, and the victory in wars, that he might obtain *Hellen*, whom he esteemed most beautiful, when he beheld the Goddesses *Juno*, *Minerva* and *Venus* most earnestly contending concerning the lustre of beauty, and which were most excellent in his judgment: Also it is a great most amiable thing that this beauty seems a certain

certain Divine things and most worthy of great honours. VWho is so void of humanity that Beauty it self may not delight him? Almost all Men love beautiful Persons, esteem them worthy to govern, and most willingly obey them; therefore most aptly that most prudent Poet *Virgil*, saith, Virtue seated in a fair Body is more acceptable and advantageous. For although Virtue be not more estimable, yet (I know not how) it is more pleasing. The Multitude rather reveres than loves valiant, wise, and just Persons, if they be deformed: whence, wittily, *Plato* was wont to advise *Xenocrates* (who was remarkably deformed in Body) that he should often do good things spontaneously; for his Wisdome, being joined to his deformed Body, was unpleasant to very many, and of it self very dear to few. But wherefore should I rehearse so many of these things? that we may rather chuse to live with handsome Wives (for whom many would die:) Neither do I rehearse this for the sake of pleasure (which is repell'd by a great and sober mind, as a Wave by a Stone) but I think it meet to be referr'd to the Propagation of Issue, and the pleasant Society of each others life. *Juno* hath wisely asserted it in *Virgil*, when she thus endeavoured

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deavoured to perswade *Aelus*, even with the hope of a reward : I have fourteen handsome Nymphs, whereof I will Marry you to *Deiope* the fairest, and she shall be yours, that she may all her days live with you in recompense of such merits, and make you a Father of a fair Offspring. In which place it may easily be observed (unless the Tale be told to a deaf Man) wherefore we ought greatly to esteem handsome Wives. But I perceive that, in the earnestness of speaking, I have farther expatiated than the Matter it self did require ; wherefore I shall desist, and now approach nearer to our purpose. Although above I have written many things concerning Beauty, yet I would so be understood, that I highly value it, if it be accompanied with good manners, and other excellencies ; but separated from these, I do by no means approve it : for as Fire that is easily kindled of Straw, will suddenly be extinguished, unless more durable Fuel be added thereto ; so the love between Husband and Wife, proceeding from the Beauty of the Body, will suddenly vanish, unless the renown of Ingeny, composure of manners and holiness of life, correspond thereto. When it was reported to *Olympias*, that one of the Royal Family had Married a Wife, who,

who, it was said, seemed most fair, but was of ill report, she said; This young Man, if he had oftner consulted with those prudent Persons his Ancestors, than with himself, he would not have Married a Wife solely by the guidance of his Eyes: for this! Ornament of Beauty deserves no praise, nor no remembrance, unless a firm and express appearance of Virtue be annexed to it: which *Homer*, that most great Philosopher, and Poet, plainly evidenceth, who once reported, that *Nireus* (the fairest of all the *Greeks*, *Achilles* only excepted) came, together with others, to *Aulis*, after which he is in no place remembered: for truly he brought no valour to *Troy*, the proper reward of which is glory, whereby *Homer* determined for ever to adorn those Half-Gods. Neither can Beauty only cause love to Wives, but also to unchaste Women: concerning which I remember that of one *Philip* of *Padua*; He being the Son of a rich and noble Father, fervently loved a wanton Woman of extraordinary Beauty, from whose love he could not be withdrawn by the authority and kindness of his Father; when his Father observed these things, with the great hazard of his Sons reputation, he resolved to apply a Remedy to his Distemper; he hires that

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mercenary

mercenary unchaste Woman, addicted to venereal pleasures, keeps her at home with his Son; the wretched young man lodges with her, embraces her, and for some daies injoyes that sensual pleasure, which he accounted the chief and only good: not long after when satiety began to assuage his unlawful love, and he began to disdain her with a greater freedom, that which he was wont to love so ardently in her, he despiseth, and by little and little the youth recovered and was freed, by the care of his Father, from that cruel and furious distemper. What happiness can we expect in a Wife, if beauty alone shall attract our affections to her, to whom worth and the society of a comfortable life should unite us? Truly we can hope for no better success, than *Menelaus* had with *Helen*; or (if we observe fables) *Vulcan* with *Venus*, or *Minos* with *Pasiphae*, or *Theseus* with *Phedra*, or (that I may look homeward) *Clandius Caesar* with *Messalina*. But why should I with many words, so long insist upon these things, as concerning obscure matters? let us love fair Wives (if they be correspondent in other things) that the Nuptials may be delightful to us, honourable and advantageous to our Posterity.

C H A P.

C H A P. VI.

Concerning the Riches of a Wife to be chosen.

I Have sufficiently discoursed concerning Manners, Age, Extraction, and Beauty; furthermore, according to our purpose, we shall speak a few things which seem not impertinent to this matter, concerning Riches, which is the remaining part to be treated of in the choice of a Wife. Since therefore we pursue all things which appertain to the Honour and Ornament of Wedlock, and to the plenty, wealth, riches, and conveniences of life, we must be careful of our honour and profit, which produce gratitude, liberality, and magnificence; in which truly the greatest splendour of Vertue consists: Although we may be liberal by the inclinations of a grateful mind, yet (even as Emperours, Orators, and Physicians) we shall not seem highly praise-worthy, unless we manifest our desires by our actions: Wherefore Riches are useful for many things; for we may give to every one according to their desert, and bestow

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stow much upon our Neighbours and Friends,
 whereby we shall fortifie our Children with
 the riches, assistance, and love of those to
 whom we have been liberal, for Parents are
 remarked and loved in their Children; and
 no duty should seem more honourable than
 Gratitude, wherein whoever is voluntarily
 deficient, he must necessarily be impious a-
 gainst the immortal God, his Country, Pa-
 rents, Kindred, and Friends; finally he of-
 fends against all those by whose bounty he
 being obliged, is neither thankful to them,
 nor remunerates them. Whence, very nobly,
 by the *Persian* Laws ingrateful Persons were
 severely punished; for (as *Herodotus* relates)
 they accounted it the greatest fault to lye,
 but the next, to be indebted. Why not?
 They rightly conceived, that he who was
 not ashamed to owe to another, would both
 often erre against the duty of a good man in
 many things, and deceive him, and lye
 most often: Therefore we should so highly
 value Riches, which although we ourselves
 have little need of, yet the most honourable
 use thereof most largely extends to our
 Friends, and to all sorts of Persons. *Alex-*
ander sent a great deal of Gold to that excel-
 lent person *Phocion*; that most severe and
 most constant person refused the Gift, be-
 cause

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cause he had no need of that Money : Afterwards he was asked, whether he had no Friends, whom the society of their most noble Studies and similitude of life had joined to himself? it being most equitable that he should be bountiful and liberal to them: but you may see (O *Phocion*) what you have determined of your self. Indeed the almost incredible Riches of *Darius* scarce sufficed *Alexander* liberally to relieve their Fortunes whose worth was dear to him. This will be a great advantage to your Children, that (which should be esteemed most noble) generous young men should be instructed and taught excellent Studies and Arts; where-with being endued, they may become Children worthy of those renowned Persons their Parents, and may render their Ancestors more illustrious: (Which since it is so) we must be diligently careful of our wealth, lest we be judged and thought, by them who envy us, to have ill provided for our Profit and Honour. But as if Wine be mingled with Water, and if there be the greater part and portion of the Water than of the Wine, yet we call it Wine; so we term Plenty and Riches the Husbands not the Wives, although the woman brought the greater and more valuable part thereof; although I think he most

consults his own interest, not who accumulates the most to, but who makes the best provision for his Family concerns.

Moreover (as the Physicians assert) it is necessary to our perfect health, that moisture be dispersed through all the parts of the body: so we instruct them who marry that they should unite not Money (whereof we speak) but Minds and Friends and mutual Relations one to another: wherefore it was enacted by the Roman Laws that the Man and Wife should not receive any Gifts of each other, that they might be assured that nothing was peculiar, but all things common to each other, whereby the domestick Affairs might be managed with a greater care, diligence, and faithfulness. That of *Dion to Dionysius* is true, Every one is more diligent in his own than in others concerns. Whence wisely Princes are wonted to be admonished to consider, that their Cities are their Houses, their Citizens their Children, and themselves the Prefects of their Family, that they may provide for the safety and welfare of those Concerns over which they preside, by care, judgment, industry, and vigilance, and desire their felicity. But of these things hitherto. I would our Age had happened in that time, in which Youth had been to be taught, not untaught,

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untaught, that it should not greatly esteem Riches and Money in Wedlock; truly the society and union of men had been best preserved: But the most, even from their infancy, are so inclined and instructed to a vain hope of lucre, that they will omit nothing which they can endeavour or perform by labour and perils, that they think can contribute to this their servile avarice. Wherefore I resolved not to incite nor inflame the Youth of our Age highly to value Riches with Wives, but rather to exhort them (if their Estates will permit) to deliberate hereof (even as I have written) after all other things. I fear I have offended very many, but yet I will speak what I think. I cannot enough blame those, who by how much the richer they are, so much more earnestly they affect Wives, who are capable of nothing less than the duty of a wife: for as Looking-Glasses embellished with Gold and Pearls are unuseful to us, unless they portray a like representation; so furthermore I think the Riches of the wife unprofitable, unless the Pattern of her Husbands Discipline shall appear easie to her, even in penury it self. *Alexander* is applauded, because he took to wife *Barsines* (as some say) of whom he begat *Hercules*, the modest Daughter of *Artabazus*,

Antabazus, sprung of a Royal Family, learned in Greek Letters, although poor; greatly contemning the Nuptials of *Darius's* Daughter with an infinite mass of Gold. There were many, both Princes and private Persons, who were and are accounted great, as well in other things, as in the despising of Wives Portions, with whose Praises, as with Stars, History is resplendent. But no satiety of Possessions, or Tenements, or precious Household Stuff can satisfie those above mentioned Persons; and in the midst of much riches they are poor; they covet richer not worthier Matches. And as persons unskillful of Horsemanship highly value Horses with splendid Reins, and persons unskill'd in Military Affairs Golden Helmets, and illiterate men depraved Books with most adorned Bosses; so many wish for Wives with full Purse. My most learned and pleasant *Guarinus* was wont rightly to compare them to stately Sepulchres: For in them, whereas their appearance is most splendid, joined with various Ornaments, within there is nothing comely, but great filthiness, turpitude, and corruption; and many things which are the products of death. Of that most ancient *Phrygian* Writer (in whose Fable a singular gravity is joined to an equal coarseness)

He) in a manner ingeniously professeth to advise us herein, who relates that a Fox entering into the Shop of a certain Musician, found a Harp, the top whereof was the Head of a man fashioned wonderfully with ingenuity, Art, industry, Jewels, and Gold, which when he had leisurely admired, he said, This is a rich Head, but it has no brains. We may say the same of the richest women, unless they be sufficiently fit to perform the duty of a Wife.

That rash *Paris* enjoyed the rich *Helen*: The most prudent *Ulysses* espoused the chaste *Penelope*, than whom none of her time was more chaste, none more modest: Antiquity admired, loved, and most highly extolled this marriage; on the contrary, it has stigmatized the other to the memory of posterity, with most grievous ignominies, even as that which was the Firebrand, Desolation, Plague, and destruction of *Asia*: It is evident that it happened because he sought helps and assistances of his unlawful passion. Wherefore *Lycurgus* prudently ordained that Wives should be espoused without portions, that the *Spartan* women might not remain unmarried for their Poverty, nor be married for their Riches; for so he foresaw that the *Spartans* would seek virtue not riches in Wives,

Wives, and that the women would be far more diligent in the acquisition of virtues: which that it might more easily be effected, those former half-Gods (placed as in a certain watch Tower, that they might afar off provide for posterity) decreed not (as in this age) that women should bring a portion to their Husbands, but they dowries to their Wives, lest their husbands should covet their wealth, but that they might consider more diligently to whom they were to communicate themselves, their children, and all their concerns: this above named Law (unless Custom hath changed our minds, and pleasures have by degrees rendered us effeminate) is to be renew'd, and not to remain any longer repealed: for if we rent Lands and hire Servants that we may mutually profit them, who are advantageous to us; why shall we not judge that we should do the same with wives, from whom we expect so necessary, so sweet fruits? But unless we be first freed from pleasures (those alluring inducements) and precious ornaments, Garments fit for luxurious persons, and other unnecessary things, necessity it self, and that covetousness which is restrained within no bounds be removed, we shall never deliberate seriously and freely of a
Wife;

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Wife: which since it is most evident I will insist no longer upon in this place: therefore our youth should recollect themselves, and consider more cautiously than covetously (even by your example) of their Marriages, lest for the hope of lucre; or the sake of obtaining gain, making themselves the slaves of a portion, they kindle a domestick Flame, which they cannot easily extinguish. Therefore (in my judgment) if they would do what may conduce to the benefit of them and theirs, let them chuse Wives endued with Virtue, Age, Beauty, and Riches; of which things, if any thing be disputable, we will ere long declare which should be prefer'd; but first, which seems the best and also necessary, we will a little confute some things.

C H A P. VII.

*Concerning the importance of time,
and of other things to change
our purposes.*

PErchance some will say what do you do?
Who having undertaken to give pre-
cepts

cepts concerning the choice of a Wife, so omit mean and poor men, that you instruct only fortunate persons? To this I may easily answer, that I earnestly wish, that these our short commentaries may be common and useful to all; but if any either by the misfortune of their extraction or penury, are not in a capacity to make use of our advice, let them blame their fortune not our precepts: let us therefore return to our purpose. I seem to see some who although they may concur with me, that all those requisites, whereof I have disputed should be chiefly regarded, yet they may object that those things are rather to be wished than hoped for: wherefore they will more earnestly require me to introduce this comparison; neither can they expect that all should be *Laurentius's*, most excellent in the endowments of Mind, Body, and Fortune, to whom Wives of all ranks and of all degrees are offered; but I conceive that I have sufficiently answered these persons, by those things which are before said, when I above discoursed what I most esteemed; of other things we shall treat hereafter: yet oftentimes there happen many causes either of time or necessity or occasion; for which (as learned men say) we may consent to change our precepts. For we ought to

to consult with time (as *Pericles* adviseth *Colmides*, that most prudent counsellor:) for as the Woers of *Penelope* despairing of her embraces freely and voluntarily enjoyed her Maids, so if we cannot obtain them who in every respect are most excellent, let us acquiesce with those who are suitable to our dignities. Neither should we imitate children who make sport for the spectators by putting on their Parents Shoes: So they will seem ridiculous, who being mean and abject, industriously seek for wives in whom every proportion of an absolute and perfect renown is observed. Therefore I admonish them, that they be not like to *Aesop's* Camels with the great derision of all men; for when in a Council of Beasts they desired the Horns of a Hart, their Ears were almost plucked off, that those who remain'd content within their bounds might be an example to them. Therefore let our young men marry wives according to their abilities. The misfortunes of others may sufficiently admonish them; let them take heed, lest they themselves become Examples to others. Wherefore we judge that Proverb, as well useful to many things, as chiefly apposite to this; *Like best accords with like*. For what is more equal? what is more convenient? what

what is more facil? what is more easie, than to chuse a wife suitable to themselves? But I do not assent to them, to whom nothing appears more equal, than inequality it self. Moreover we must have a regard to her Manners, to which we always concede the preference in this matter: For if her Genins incline her to other things, without vertue, or a propensity to good manners, I shall not therefore applaud it. *Demosthenes* that excellent Orator being asked what was the chief thing in Eloquence, answered Pronunciation; he also assigned the second and third place to it, that he might more easily manifest, that as to the perswasive part the precedency is to be chiefly yielded to it. Hither refers that grave witness *Hortensius*, who being inferior to many in other things, is believed to have excelled almost all in Oratory. What *Demosthenes* attributes to pronunciation in Oratory, we may ascribe to Vertue it self in a wife. Wherefore let us chiefly regard good manners which we have placed in the first rank, because without these, Marriages cannot be rightly approved; in which above all things obedience, courtesie, and compliance should be considered, that there may be no differences, nor divorces, nor finally no need of the appeasing Goddess.

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A certain *Roman* divorced a noble, rich, and beautiful Wife, at which all admired, and complained of him; to whom when he would approve his judgment, he said, concerning his Shoo, This in appearance is fair and new; but where it hurts me none knows besides my self. Therefore I would have Husbands not so much esteem Portion, Extraction, and Beauty, as Virtue and agreeableness of Disposition in a Wife, to whom nothing should be more estimable than the will of her Husband; but if with Nobility a Virgin shall preserve approved manners, we shall the less need the Ornament of Beauty. *Socrates* exhorted young Men to behold themselves in a Looking-glass, for so if they beheld themselves deformed they might render themselves fair and acceptable by Virtue; but if beautiful, to take heed lest they subverted that endowment of Nature by their wickedness. So I advise Husbands, if they have not handsome Wives, to think it sufficient for them, that they are undoubtedly fair in Chastity, Age, and Nobility: let them consent to the opinion of *Gorgias*, who asserted that the renown of the Wife, not the favour of Fortune ought to be regarded; but if they be beautiful, let them be so much dearer to them. If they excell in other

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things,

things, but are poor or indigent, their Nuptials will not be disapproved even by the Example of *Agamemnon*, that most excellent King, for he preferred *Cryseides* the Captive before *Clytemnestra* the Daughter of *Jupiter*, esteeming her Superiour in Stature, Countenance, Prudence, and lastly in many Sciences. Who ever covets to accumulate Riches, will find himself to be in an error, and should think that he had better espouse a good Wife, than a rich. *Themistocles* testifies this unto us, who being asked by a certain Father whether he should Marry his only Daughter to a good Man, but poor, or to one dishonest, but rich? he answered, I had much rather you should have a Son-in-Law who wanteth Riches, than Riches without the Man. That which that Prince of *Greece* instructed concerning Husbands, we give in Precept concerning Wives; for it is fit that we chuse to our selves Wives, not Riches for our Wives. Wherefore (the *Ephori* being Judges) those *Lacedemonians* were deservedly punished, who promised (*Lysander* being living) to Marry his Daughters, but after his death they refused it; for although they Courted them when rich, they manifested their contempt of them being poor, although well educated. What shall I say more?

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more? My opinion is, that we should do our endeavour to be united to those Women, who may be in all respects honourable, dear, and pleasant to us. For if it shall come into debate, let us be careful to Steer our Course in every particular according to the dignity of each Person, and (as *Antomedon* and other Masters of the Horse affirm) we call those excellent and good Horses, in which more things may be approved than disapproved; so we may esteem those Women worthy of the praise of good Wives, in whom we perceive either the most or the chief of these things, whereof we have discoursed. Neither may I impose such an Obstacle especially upon the Men of our Age (for it would be a hard, and almost endless thing, although that I may wish and desire it) as to restrain them from demanding all things, but they should chiefly search for Virtue: and with it they may assure themselves that they may obtain all things, upon which I intend no longer to particularize; for the rest are obvious, and will easily be demonstrated by Wit and Prudence.

C H A P. VIII.

Concerning Nuptial Solemnities.

IT remains that I now speak concerning the Marriage Rites, in which all things are so pleasant, so amiable, lovely, and in every respect so delightful to our knowledge, that being hurried away by the vehemency of discourse, I had almost omitted this one thing which was chiefly necessary to be written. I shall (before I proceed to the other part) briefly recite a few things concerning Marriages themselves, which being now obsolete, and in a manner forgotten, I shall dig out of the Monuments of Antiquity; for it conduceth much to the matter concerning which we now treat to ponder diligently in our minds, what those ancient wise Men thought concerning the pomp and splendour of Marriages, whom even herein we seem for the greatest part to imitate; concerning which many things ingeniously are, and more may be taught, the regard whereof is not to be neglected; because that being representations of the greatest matters, we believe them judiciously instituted. Therefore lest perchance

chance any one should demand of me in these commentaries in what manner he should bring home his chosen Wife, I shall subjoin some few things collected out of the ancient Annals. I determine to take my beginning from God, from whom Reason hath prescribed Learned Persons, Necessity the *Barbarians*, Custome the *Gentiles*, and Nature it self hath in a manner instructed us to begin. At the first therefore the Ancients solemnized those most holy things with a certain care, that God himself might more openly and evidently be a witness of that most holy Covenant. Where, as with us the immortal God, and at *Athens Hymenæus*, so at *Rome Thalassius* was invoked that the Marriage might be good, happy, prosperous, and fortunate; For *Thalassius* that much esteemed young Man, and one of the most dear fellow Souldiers of *Romulus*, and excelling in the glory of a Warlike praise, was the discourse, love, and delight of all Men: for at the Rape of the *Sabines* a certain most excellent Virgin, although she was preserved by his Authority, was snatch'd away from him by his almost unknown Companions; but the amiable and popular commemoration of *Thalassius* delivered her from that imminent peril: with whom when he was hap-

pily married, the Custom of invoking him was introduced in Nuptials. Therefore (that my discourse may return from whence I digressed) there is such an efficacy, such an union in this Nuptial Compact, that the illustrious duty to Parents is obscured by the splendour of this alliance; for the husband may, as well by the Authority of the Ancients as of our Religion, so confine his Affections to the love of his wife, that (others being omitted) he may esteem, delight in, and please her. Hither refers that most grave witness *Homer*, who asserts, that *Hector* although he could undauntedly sustain the loss of his Parents, Brethren, and lastly of his Country, yet he could not bear the thoughts of the future dangers of *Andromache* his well deserving wife. Herein *Barbarus* that most valiant Hero is so meek and so mild, that verily he may be thought to have been another person: For being exalted with the glory of his past actions, he anxiously, pensively, and sadly complained, nothing concerning his own, many things concerning the event of his wife. Therefore, lest I be tedious, we will acquiesce in this one Example; for truly the frequent (and many more than I wish) Examples hereof every where, which are often unworthily compacted, do asperse the
Authors

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Authors with many stains of infamy. I omit now the Garlands wherewith both the Spouse and the Posts were wont to be adorned. I now pass by the Furniture and other Preparations, which as herein I do not disapprove, so I judge them accommodated to magnificence. It was a Custom, that those Fingers of the wife should be adorned with Gold Rings, which were next to the little Fingers of the left hand, whence it is believed that they are called Ring Fingers, that it might be a perpetual monument before their Eyes of great love to their Husbands; for from those Fingers (as some Authors affirm) some particular Nerves extend themselves to the heart. It was a Custom that water and fire should be carried before the Bride, and that she should touch them both, that it might be evident that the wife was chiefly for the sake of propagation of Issue: for as heat and moisture (which excel in those Elements) are the causes of Generation; so the union of man and woman is chiefly introduced for the propagation of Issue. Brides are wont to be careful, lest they should touch their Husbands Threshold with their Feet, but they enter, being carried over, that they may signify that they lose their solicited Virginity, not voluntarily, but in a manner by compulsion;

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sion; wherefore among those Ancients it was not lawful that Virgins should be espoused as well on certain days, as also on all the Calends dedicated to *Janus*, because a violence in a manner seemed to be done to them, which then was a hainous offence; yet at these times no Religion prohibited the Marriages of Widow; because (as *Verrius Flaccus* asserts) we may on Holy-days scour old Ditches, but we may not make new. The ignorant Heathens have dedicated the Threshold to *Janus*, who lest in the first access he should seem, as it were, to be spurned and neglected, it was the Custom to be lifted over, not to go over the Threshold: Also on Holy-days wherein the multitude of people were entertained with *Lupercal*, or *Megalenfian*, or *Circensian* Sports, or with some other spectacle, the Marriages of Virgins were prohibited; but they were permitted to Widows. Some think that this was chiefly instituted for this reason, that Virgins might observe those days, remembering that the *Sabines* were ravished upon a day of Sports; which matter attracted much dishonour, and was the beginning of a grievous and perillous War: But it was not prohibited to Widows, or to them who were divorced, for they had no cause to blush, if
(their

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(their former Husbands being either dead or living) all the people were absent, being attentive in the Theatre whilst they celebrated their Nuptials.

It is expedient (if our Estates will permit) that our Marriages be splendid, neither should we deprive them of this part of praise; for many worthy persons have applauded Banquets, and the Sports of Gladiators, and the preparations of Pastimes for the people; with which *Theophrastus* was so pleased, that he termed the Expences of this sort, which appertained to the entertainment of the multitude, the most delightful product of riches. Why should I now mention *Q. Mulus*, *C. Appius*, *Hortensius Syllanus*, *P. Lentulus*, *Scaurus*, *Pompey*, those *Crassus's* and *Lucilius's*, who delightfully ended the Curule Office with the most magnificent Festivals and Solemnities? which yet have been and are reproved by many most grave persons: But I can find none who disapprove the splendour of Nuptials, many who approve it. *Aristotle*, that most learned person, who is wont to be stiled the principal and chief of the Philosophers, in those Books which he hath written concerning Manners, approveth this kind of magnificence even in the best men. That excellent person and most famous Philosopher,
Manuel

Mannuel Chrysoloras, espoused to a Wife his most learned Nephew, and that most excellent Gentleman, *John*; for whose Nuptials when there was a most splendid preparation, and therefore the dignity of that grave Philosopher was reproached by one of his Familiars, he said, O ye Gods grant better things, it is permitted us to be magnificently joyful in the most delightful things, and unless we be injurious to our Neighbours, that splendour which is suitable to the dignity of our Family can no where be omitted. Why should we say more? the matter it self, which always avails most, speaks for it self, and needeth not a longer discourse: But large Banquets, which elsewhere are disapproved, here they are not disliked. Moreover we know that the Custom of the *Sabines* was to introduce pleasant discourse, that no occasion may be omitted of exhilarating body and mind; for the same reason Stage-Players were admitted, who were so much esteemed in the City of *Rome*, that, all the Masters of that Art being dead, they sent for Players out of *Hetruria*, that most flourishing Province of *Italy*; of whom he who was the eldest, and most skilful in his Art, was called *Histrus* (as *Claudius Ruffus* relates) from whom afterwards all the other were termed *Histriones*, as the

the *Epicureans*, *Pythagoreans*, and *Gnathons*, are so nominated from their Authors. It is most certain, that Neighbours and Kindred were invited to Marriages, both in the former, and our Age, that all, to whom either the honour or the pleasure of the Nuptials should extend, might rejoice with them. *Solon* (one of the seven Wise men) instituted, that when a Wife is joined to her Husband, she should eat a *Quince*, that he might in a manner signify, that the sweet voice and pleasant speech of the Wife should be approved by the Husband. A Bridegroom when he enters the Bridal Bed, to complete the Marriage Rites the Brides face is hidden under a Vail, and the Bridegroom embraces her in the dark, *Venus* being the Bride-maid; and having laid himself on his Brides lap, expects a pleasant sleep; which we conjecture to be appointed, lest her Virgin-like modesty should more obstinately resist his lawful embraces than is meet; and lest any sadness should intervene in that most joyful Solemnity, they had a Custom to scatter Nuts, that the great multitude might not hear the cries which the Bride utters either for grief or modesty, for the Childrens earnestness in gathering and cracking their Nuts. Many things restrain me from proceeding farther

farther upon this subject. First, lest, if I should relate these things more largely, I should offend your ears, which, when you have applyed your mind, care, and endeavour to these excellent Studies of humanity, nothing but an innocent speech, and a grave discourse, and well composed things can satisfie. Moreover, because I think I have said enough courteously to admonish our young men, wherein they may imitate those Ancients whose Vertues are illustrated in Authors, and resemble them as well in other things, as chiefly in this, as much as the sanctity of our Religion permits. Which that I may more easily concede to them, I have not discoursed of all things; but that also variety it self may be added to the benefit hereof, out of many things I have assigned a few to this matter. Therefore I cease not to exhort them that they pay the greatest gratitude to those Ancients, by whose vigilance and writings (unless they be deficient to themselves) they will both be advantaged themselves, and will obtain better instructed Wives, and more ornate Nuptials.

Enough of these things, let us come to greater matters.

DIRECTI.

DIRECTIONS

FOR

Love and Marriage.

BOOK II.

Concerning the duty of a Wife.

THE next thing is that we should diligently consider that point, (viz. the Wives duty) to which long since our discourse did tend; for this second place is appointed for it in the first Book; for so I promised that I would first treat concerning the choice, afterwards concerning the duty of a Wife: this is the remaining part, this action remains, in which if wives, either of
their

their own accord, or by the precepts of their Husbands, shall obey me, no body will be so unjust a Judge of things, but may think that I have so established the wives duty, that the young persons may enjoy a secure tranquillity and repose through the whole course of their lives. Therefore there are three things which being well performed by the wife make the marriage most laudable and admirable; love to her Husband, Modesty of Life, and a great and diligent care of the domestick affairs: we will explain the former, but first we will say some things concerning the facilitie of obedience, which should be her guide and assistant, than which nothing is more acceptable, nothing is more desired; which those most wise ancients well considered, by whom it was instituted, that when a Sacrifice was offered to *Juno* (who was called *Gamelia* from her government of marriages) the gall was taken out of the victim; that they might wisely admonish, as it were by Laws, that all contention and anger should be excluded from the conjugal state: wherefore the answer of a *Spartan* woman is approved by many learned men; for when she was provoked by the slanderous reproaches of a certain doating old Woman against her Husband, she said;

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said, Mischief light on thee ! when I was but a Child I learnt to obey my Parents, now it is chiefly necessary for me to obey my Husband, if I will be what I ought to be ; for a Husband may command, to whose will it is most fit that the Wife conform her manners. Wherefore *Gorgon* may deservedly be blamed, who, being asked whether or no she would go to her Husband, said, no truly, but let him come to me. *Cyrus* that great Person and Emperour, said to his Souldiers, that if their Enemies should clamorously assault them, they should silently sustain their fury ; but, on the contrary, if they were silent, that they should engage with them with noise and shouting : So we instruct Wives, if their Husbands being angry shall more severely chide them, than their Ears have been accustomed to endure, let them silently sustain their wrath ; but if grief makes them silent, they may speak, to excite, exhort, comfort, and please their Husbands, with sweet and affectionate discourses. They who are conversant with Elephants do not wear white Garments, nor they red who are with wild Oxen ; for by such colours those Beasts are more and more enraged. Many Authors assert that Tygers are disquieted with Bells, and greatly disturbed

bed therewith: So it is expedient to exhort Wives; for truly if any Garment shall seem offensive to their Husbands, we advise them to abstain from it; that they may not disagree with some Husbands, they must live mildly and pleasingly: I think that the Ears defences (for so they are called, from covering the Ears) to be far more necessary for Wives than Wrestlers; for these, their Ears only are lyable to blows, but Bills of Divorce, accompanied with grievous Ignominy, are obvious to the others; wherefore they must be very careful not to entertain suspicion, jealousy, and anger by the conveyance of their Ears: to which matter it conduceth much, if we imitate the prudence of King *Alexander*, for he when any one was calumniated to him was wont always to stop one of his Ears that he might afterwards open it to him who desired to defend himself: truly *Hermione* seemeth to relate the truth, who acknowledgeth, and apparently testifies, that she was ruined by wicked Women, with whom she was familiar: Wives therefore if at any time they fall into suspicions, let them not regard slanderous Women, let their Ears be stopped, let mutterings be exploded, neither (as the Proverb saith) let Fire be added to Fire: let

let them learn and discourse of the expression of *Philip* that most famous King, he, some of his Family sometimes urging him to be more greatly angry with the *Grecians*, who although they had received many benefits from him, yet they slandered and reproached him, said, What will they do then if we also injure them? In like manner when seditious Women say, Your Husband little esteems you, who are affectionate and most loving to him; the Wife should answer, What if with my modesty I should forsake my chastity, and with my love should wittingly and willingly withdraw from him my great observance towards him?

A certain Master found a Fugitive Servant in a House of Correction, and as if he had now been punished enough, he said, Where had I rather find thee than in this very place? A Wife, who is grievous to her Husband by reason of her jealousy, and thinks and considers of a Divorce, I would she would so think with her self; Where will a Whore, (whom I always hate) be more joyful and fortunate, than if she shall see me almost Shipwrecked, whilst in the mean time, she, Sailing with prosperous Winds, securely casts Anchor in my Marriage-Bed? *Euripides*, according to his Custom, severely
F chideth

chideth them who at Supper were accustomed to use a Harp; for that sound is apt to incite anger and sadness, rather than to recreate them who are pleasant: so I may blame those Wives, who although, when an amity and concord, they often sleep with their Husbands, yet anger intervening they lye asunder, and reject conjugal embraces, by the delectableness and artifice whereof they might easily be reconciled. *Juno*, in *Homer*, to whose care the Nuptial ties are committed, signifies the same; for (if I well remember) when she spoke of *Thetis* and *Oceanus* she professed that she would compose their differences and unite them by love and mutual embraces. But at *Rome* when any difference arose between Husband and Wife, they entred into the Temple of the appeasing Goddess, where (the Spectators being withdrawn) having discoursed together freely, they returned home in concord: it conduceth to domestick care and peace, if a Wife shall preserve the love of her Husband, with singular diligence. When *Gorgias Leontinus* made an Oration, concerning the reconciliation of the *Grecians* in the Olympick Games, which were celebrated, with the concourse of all *Greece*, to the most great and most worthy *Jupiter*, *Melancthus* said,

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said, That our Oratour endeavours to persuade us, that we should all be reconciled by a League, who yet cannot induce himself and his Wife and his Maid (three only) mutually to agree ; for his Wife was jealous, because *Gorgias* wonderfully loved his Maid. *Philip* was long displeased with *Olympias* and *Alexander*, in the mean time *Demaradus Corinthius* returned out of *Greece*, whom when *Philip* had diligently and earnestly asked concerning the agreement of the *Grecians*, he said, O *Philip*, I esteem it a most dishonourable thing that you should manifestly evidence your care of the peace and concord of all *Greece*, when as yet you are not reconciled to your Wife and Son : therefore if any Woman desire to regulate her Children and Servants, in the first place she should agree with her Husband, lest she be thought willing to imitate that which she reproves in them : that therefore by her duty she may take care for their mutual peace and perpetual repose, she must chiefly regard this, that she by no means disagree with her Husband. But of these things hitherto

C H A P. I.

Concerning Conjugal Love.

NOW let us speak of conjugal love, the great efficacy and dignity whereof (as worthy Men assure us) in a manner expresth the Pattern of a perfect friendship; wherein I shall pass by many things, that I may speedily discourse what is chiefly to be observed: therefore I would have a Woman love her Husband with so great delight, faithfulness and affection, that nothing of diligence, love and good will may be absent; and let her be so conversant with him, that it may be most certain that nothing will be good to her, nothing pleasant, without her Husband; indeed I conceive that Love it self will be the greatest assistance to this matter; for in all things it is no better, nor no shorter course to seem, than to be.

How much labour, how much industry is necessary for a slothful Husbandman to exhibit, if he would seem skilful? How much wit, how many arts have unskilful Physicians, horse-riders, and harpers need of, that they may seem to excel others, if they would be

be employed in those things which they can least do? For the most part many things happen whereby the counterfeit praise of Agriculture, Physick, Horsmanship, and Musick vanisheth: these persons (if they will take my advice) shall more easily, more speedily, and more certainly attain a solid and expresse repute, than if they shall suborn proclaimers of their ambitious and feigned praise; and because in every respect truth overcomes imitation, the Husbandman should take care to till his Field by art and labour, the Physitian to heal the distempers of men, the Horse-rider to manage his unruly Horses at his pleasure, and the Musitian so to delight with his melody, that nothing may be more sweet, nothing more pleasant to the Ears: wherefore if Wives desire to seem to love their Husbands cordially, let them love them in their hearts. Let them endeavour in the first place that their Husbands may clearly perceive them to be both pensive and joyful according to the various state of their affairs: for both congratulation is pleasant in prosperous, and consolation is acceptable in adverse affairs; whatsoever things are troublesome to them (so that they be worthy to be told to a prudent person) let them mutually impart, let them feign nothing,

let them dissemble nothing, let them conceal nothing; oftentimes sorrow and trouble of mind is mitigated by Counsel and Discourse (which ought to be most pleasant with her Husband) he in a manner participating and partaking of all the pressures and difficulties of all her anxieties, will extinguish or alleviate them; but if they shall be very grievous and more deeply fixed, she should make a truce with her sorrows even so long, as will be expedient for her to desire the private society of her Husband: finally I would that Wives should so live with their Husbands, that in a manner they might be of one mind, and if it could be done (as *Pythagoras* would have it in friendship) that two should become one. That this might more easily be effected, the *Cretenses* (who now for many Ages have been under our Dominion) permitted their daughters to be married to none but those to whom the Virgins themselves had expressed signs of love: for they believed, that those would be more beloved by their Wives, who were beloved even before the Nuptial Union; for they affirm that it is appointed by Nature and approved by Custom, that all actions (besides a very few) are done in a course of time; for neither when we touch the fire are we presently burned, nor doth wood thrown
into

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into the fire instantly flame; wherefore they think it necessary for them, that (as in the loving of Friends, so also) in Husbands they should judiciously chuse the resemblance of their own minds; for they believe that they can neither be rightly known, nor ardently loved on a sudden. Let them consider how much this Custom should be approved. But truly it will not be denied to be accommodated to the concord and constancy of love. Neither may I pass by those in silence, who by amorous Potions and love Inchantments extort their Husbands love, whom I am wont to compare to Fishers, who render the Fishes taken by poyson (as they use to do in some places of *Hetruria*) insipid and almost useless: Also they seem like Travellers who had rather lead the blind, than follow them who see: Therefore mutual love should be diligently and voluntarily acquired, preserved; and augmented.

These things are illustrated by the lives and most noble actions of Women; in the imitation whereof *Panthia* making tryal of her self, and the constancy of her vertue and love, wonderfully loved and delighted in her Husband *Abradatus* Prince of *Susa*, and being a Captive preserved her Faith to him, and made *Cyrus* his Friend, and did not rio-

tously wasted, but employed all her riches, all her treasures in adorning him; he fighting most valiantly against the *Egyptians*, the Associates of *Cræsus*, both that he might be grateful to *Cyrus*, and might seem a Husband worthy of *Panthia* his Wife, he generously dyed, having performed the duty of a valiant Commander and stout Souldier; whose Obsequies that she might most nobly celebrate, she slew her self upon his dead body, sought with singular diligence. *Cassandane* so loved *Cyrus*, that when she dyed it was more grievous to her to depart from *Cyrus* than from her life; wherefore *Cyrus*, lest he should be an ungrateful Husband, lamented her a long time after her death, and for her honours sake, commanded all those whom he governed to mourn. *Themistocles* his Wife loved him so well, that she was believed to think of nothing but the affection and love of her Husband; whereby it came to pass, that that most famous Governour of *Grecia* might yield to her in all things, and it may be truly said, that she could do more than the other *Grecians* of her time; for whatsoever she desired, the same *Themistocles* did desire; whatsoever *Themistocles*, that the *Athenians* wished; whatsoever the *Athenians*, that all *Grecia* desired. *Thesta*, the Sister

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ster of *Dionysius* the elder, was married to *Polyxenus*; he afterwards being offended by the Tyrant fled for fear out of *Sicily*; *Dionysius* calls for his Sister, and blames her because she knowing of her Husbands flight, did not acquaint him therewith; *Thesta*, relying upon her constancy and singular vertue, answered, O *Dionysius* do you think me such a vile and base Woman, that if I had known of my Husbands flight, I would have refused to have been a Companion and partaker of his Fortune? it would truly have been more acceptable to me to be called *Polyxenus* his Wife, though banished, than the Sister of *Dionysius* the Tyrant. The *Syracusians* admiring her noble mind, after the Tyrants were expelled, dignified her with Royal Honours; and when she was dead, all ranks, all sorts of people, and finally all the *Syracusians* were present at her Funeral Solemnities. *Armenia* the Wife of *Tigranes* is a noble Example to Women, for truly in that Expedition which *Cyrus* made against the *Assyrians*, being by no means able to endure the absence of her Husband, she followed him with a most willing mind every where, as an unwearied Companion through so great perils. *Andromache*, in *Homer*, how much she is delighted with her *Hector*, upon whom

whom she placed all her love, she even declares by this expression; You are my only Father, reverend Mother, and sweet Brother, and Husband, in all respects amiable: At length being distracted by reason of his death, she wildly runs through the multitude and views the Walls. *Cania*, an excellent Woman, hath obtained a commemoration of her Virtue in this place (for although the narration thereof will be long, yet the dignity, novelty, and variety, will be pleasant, both to you, and to those who shall peruse these things) whose remarkable Enterprize we will begin to relate more copiously. *Sinatus* and *Sinorix* united in Kindred to each other undoubtedly excelled the other Tetrarchs of *France* in puissance, renown, and glory: of whom *Sinatus* espoused *Cania*, who not only excelled in beauty of Body, but also in singular Virtue; she, being indued with chastity, goodness, prudence, and magnanimity, obliged the hearts of all Persons to her self with a certain admirable love: The Priesthood of *Diana* (whom the *French* especially worship) rendred her more famous, in which both for the sake of her own and her Ancestors dignity, she had the chief Authority; for at the Sacrifices being always exceedingly adorned she attracted the

the Eyes of all upon her self: First *Sinorix* began to love her fervently, afterwards he intends the death of his Kinsman, because he feared that whilst the other was safe, his desires could not be effected, therefore that wicked Man, blinded with the great love of his Mistress, privately slayeth the negligent *Sinatus*: Not long after he earnestly desires to Marry *Cania*, who, courageously sustaining the misfortune of her Husband, vehemently endeavoured, and prudently expected an occasion and opportunity to revenge the wicked Fact of *Sinorix*. *Sinorix* urgeth that the Marriage (indeed deadly) may be accomplished; he alledgeth honest causes of his mistake (if we may think that honest which is contaminated with the greatest wickedness) at the first *Cania* rejects his entreaties, afterwards her Relations, (that they might for ever oblige that most potent Prince to themselves) earnestly urge her to be content to Marry him; then, as if perswaded, she promiseth that she would, and henceforth she entertains familiarly the young Man that was brought to her, and they entred together the Temple of *Diana*, that (that *French* Goddess being witness) their Covenant and Promise might be established; afterwards deliberately taking a Cup in her
Hands

Hands she first drinks, the remainder she gave to *Sinorix* to drink; but there was in the Cup Metheglin mixed with Poison, which when she perceived *Sinorix* had drunk she manifested her joy by her Eyes, Countenance, and Fore-head, and turning to the Image of *Diana*, she spoke after this manner, O Divine Parent, I call you to witness, that I would not have survived *Sinatus* (in good truth) for the love of life (which being retained indeed afflicted me with sorrows, but being laid down may deliver me from troubles) but that I determined to live to atchieve the transactions of this day; nor that I should have perceived any pleasure in my life after the Funeral of my Husband, which was mournful to me, and lamentable to his Country, unless a certain hope of revenge had now and then comforted me; which being now effected, I now willingly descend to my dearest and best Husband *Sinatus*; O most cruel *Sinorix*, instead of Marriage Beds and Nuptials, Sepulchres may be prepared for you: a little while after, when as now the Poison had largely spread it self through their Bodies, *Sinorix* first, then *Cania* died. *Stratonica* so loved her Husband *Dejotarus* that she thought that nothing appertained to her, but how she
should

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should fulfill his will and therefore she greatly grieved (or rather lamented) to see *Dejotarus* afflicted, because he perceived that he neither had issue by her, nor that she could succeed him in the Kingdom; she therefore of her own accord provides a woman comely in countenance and manners (called *Electra*) and perswades, desires, and urges her Husband (who admired the affection and constancy of his Wife) to a privacy with her: Afterwards she took care of, educated, and most honourably governed the Children begotten of her, even as her own. I should be too tedious if I should repeat the earnest affection of *Tertia Emilia* to *P. Cornelius Scipio*, or if I should remember the exceeding great love of *Julia Porcia*, *Artemisia*, *Hipsicratea*, and the other Examples of lawful love, which are obvious to all who are conversant in History. There are also many things which might be given in precept, concerning the love of Wives, which we purposely omit; for we wholly confide to their ingenuity, both that of their own accord they will find out how they should esteem, and also diligently and exactly love their Husbands. Yet those things which they shall discover, we hope will be little different from those Precepts whereof we have discoursed.

CHAP.

C H A P. II.

*Concerning the moderation of
a Wife.*

THe remaining part is concerning Moderation, from which most often a perpetual love between Man and Wife is begun, kept, and preserved. This ornament is not only most pleasing to Husbands, but also it seems most noble to all who hear thereof. Moderation in a Wife is believed chiefly to consist in her countenance, behaviour, apparel, food, and embraces, of which we will briefly treat, if we any way understand them either by our own invention or learning or experience, and we will speak of the two former things together, which are almost of the same nature. Above all things the countenance is the most certain Image of the mind, which is in no living creature but in man, that he may esteem those indications of an honest, comely, and abstemious mind: for in it the manners which nature hath otherwise wholly hidden are easily discovered. It truly declares and shews many other things

things without Speech: for by the countenance, and manner of walking, the disposition of the mind may be known. Also in mute creatures we perceive Anger, Joy, and such sort of passions as well by other signs of the Body, as by their Eyes, which by their motion testify and clearly manifest how their minds are affected; whence chiefly many depending upon the lineaments of the face have given precepts to discover the nature of every one: but I too much digress. Therefore I would have Wives clearly evidence their modesty in all places and at all times. They may perform this by observing an equality and gravity in their Eyes in their Walking, and finally in the motion of their whole Body: for the wandring of the Eyes, hasty manner of going, and the overmuch motion of the hands, and of all the other parts of the body, cannot be done without disgrace, and are always joined with vanity and a great signification of levity. Wherefore they should be careful that their forehead, countenance, and gesture (whereby we penetrate with a judicious observation into the most secret affections) be applyed to the observance of decency: for by their diligence herein they may acquire delight and honour, but by negligence they cannot avoid disquiets
and

and censures. Yet I would by no means have her face to be unpleasant, because neither her aspect should seem rough but mild, neither should the motion of her body seem light but pleasantly grave. I earnestly give this in precept, that she forbear immoderate laughter, which being undecent in all persons is certainly most hateful in a Woman: Although when there happens facetious Jests they are not to be blamed, if they do somewhat deviate from a serious gesture by a modest laughter. *Demosthenes* was wont to compose his deportment at home in a Looking-Glass, that by his Eyes he might judge what he should do and what he should avoid in the earnestness of his Oratory. We may well apply this to the concern of a Wife. I wish they would daily consider and think what the dignity and gravity of a Wife requires, lest they should be deficient in a comely deportment. We know that the *Spartan* Wives were wont to go with their Faces covered; but the Virgins with their Faces uncovered; whereof *Carillus* the *Lacedemonian* being asked, he answered, Our Ancestors permitted this liberty to young Virgins that they might get Husbands, but prohibited it to married Women, that they might understand that it belonged not to them to seek Husbands,

Husbands, but to preserve and keep those which they had. Which Custom indeed our *Cretenses* allow, who permit their young Virgins to stand at their doors and sing; and by many other ways to jest and play with their Woers. But they who are married (as they who are dedicated to the holy services of *Vesta*) should stay at home, they should scarce ever go abroad, so that in a manner it may seem unlawful for them to behold other men. Who will not affirm, that they might extract such a Custom from *Xenophon*? Who how much he would have the Womens aspects to be restrained, is evidently perceived: For when *Tigranes* returned home together with his Parents and his most loving Wife *Armenia*, from *Cyrus*, others applauding as well his shape as manners, and magnitude of body, and beauty, *Tigranes* asked *Armenia* what she thought of the beauty of *Cyrus*; but *Armenia* calling the immortal Gods to witness, said, I never withdrew my eyes from you, therefore what the beauty or shape of *Cyrus* is, I am altogether ignorant. That of *Gorgias* concords hereto, who would have them shut up at home, so that nothing might be known of them beside report. But *Thucydides* thought not this fit to be allowed of; for he declares her to be the

best Wife of whose praise or dispraise the least report is disperied. But we who follow a mediocrity do establish more free Laws for them: For they are not to be confined in their Bed-chambers, as in Prisons; but they should so go abroad, that this liberty which we allow them may be an evidence of their Vertue and Chastity: Yet Wives should far otherwise comport themselves to their Husbands, than the Moon to the Sun, for when it is nigh to the Sun it is never discerned, but being at a distance from it, appears every where resplendent; therefore I would have them to be seen in the presence of their Husbands, but in their absence they should be retir'd at home. Wherefore they should retain an honest decency in their eyes (whereof we have a most lively perception even in a Picture, which is called a tacite Poetry) and in the motion of the head, and in the other demeanours of their bodies. I have discoursed concerning the countenance and gesture, now I shall treat concerning their speech.

CHAP. III.

Concerning the speech and silence
of Women.

I *Socrates* exhorteth men to speak either those things which they certainly know, or which, with their honour, they cannot conceal: We enjoin women to concede the former as proper to men, but they may believe the latter also common to themselves; in whom loquacity cannot be enough reprov'd, by the most prudent and learned persons, nor taciturnity sufficiently applauded. Whence by the excellent Institutes of the *Romans* it was prohibited them to plead publick or private Causes; from which when both *Amasia*, and *Affrania*, and *Hortensia*, deviated, it was reprov'd, blamed, and rebuked in their Annals. *Marcus Cato* the elder when he observed the *Roman* women; contrary to the order of Nature, and the modesty of the Female Sex, sometimes to be conversant in the Courts of Judicature, and ambitiously to pursue honour, and to discourse with Strangers, he inveighed against, reprov'd, and

restrained them, as the honour of that most grave Citizen and of that Empire required. We know that the *Pythagoreans* were commanded to be silent for no less a time than two years at their first entrance, lest (which is a shameful thing) they should seem to be circumvented, deceived, and to erre, or lest that they should obstinately defend that which as yet they had not perfectly comprehended: But we appoint to Wives a perpetual time and space of silence, wheresoever any access to levity, dishonesty, and impudence shall appear; being spoken to, they should answer most modestly to their familiar Friends, and make them civil salutations, and they should so briefly dispatch those things which place and occasion shall offer, that they may rather be thought to be provoked to, than to provoke discourse; they should also endeavour to be rather praised for a discreet brevity, than an eloquent prolixity of speech. *Theano*, when she put forth her hand to take her Mantle, a certain young man turning to his Companions, said, How handsom is that Arm! to whom she answered, It is not a common one. Wherefore it is expedient, that not only the arms, but indeed the discourses of a woman should not be common; for the speech of such a woman is

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is not less to be feared, than the nakedness of the body; truly they must avoid the converse of Strangers, whereby they are wont to discover their manners and affections with great facility; silence also is often commended in the most excellent persons. *Pindarus* highly extols that most excellent Prince of Greece, *Epaminondas*, because knowing much he said little; for he herein (as in many other things) observed the excellent dictates of Nature, who, being the director of life, evidently demonstrates her thoughts of silence; for she hath prudently bestowed on us two Ears, and but one Tongue, guarded indeed with the double defence of Lips and Teeth; for this is chiefly granted to us (as *Theophrastus* and many learned men say) because that property placed in us produceth the best and most pleasant fruits, whereas Foundations of Knowledge often, most often of ignorance are laid through the other senses Nature hath granted to us, as Agents and Officers: yet a certain Citizen of ours (whom for the present I need not name to you) commends silence only in those, by whom neither applause can be obtained by wit, nor authority by prudence, nor repute by their ornate orations; whom I am wont to answer, that the chiefest considerations in every respect are to

be referred as well to the persons and places as to the times; for if I should grant, according to his Opinion, that it were sometimes expedient for men, yet I should judge it, for the most part, repugnant to the modesty, gravity and stability of a Wife: wherefore *Sophocles* (in my Opinion truly not worse than this Citizen of whom I now speak, all men affirm him to be better) hath termed silence a singular ornament in Women: therefore they should think that they shall obtain the glory of Eloquence, if they adorn themselves with the famous ornament of silence; for neither the praise of a declamatory Play, nor the applause and flattery of an Oration, but an eloquent, and well behaved, and grave silence is required of them. But what do I do? I must take heed, especially since I treat of silence, lest perchance I seem to thee too talkative.

C H A P. IV.

Concerning the Apparel and Attire of a Wife.

IT remains that we discourse concerning the apparel, and the other attire of the Body,

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Body, the proportion whereof being neglected, not only the Matrimony, but oftentimes the Patrimony is destroyed; all evidence this to me, who are careful in considering these things: but if the never enough praised mediocrity shall delight them, and if they shall approve themselves to be modest, they will both provide for their domestick wealth, and otherwise in a manner, instruct the whole City: in this place that worthy precept should be most esteemed, that they should be careful in this matter of splendour, rather to shun ignominy, than to acquire applause; for those who are nobly born (if their estates permit) should not wear mean and despicable garments: truly we judge that this is chiefly to be referred to the regard of the Estate, and Place, and Person, and Time. Who can without laughter behold a Pope cloathed in a Souldiers habit, or one wearing a Senators Garment in a School, or one in a Gown at a Horse race? But yet neither one who is too curious, nor one who is very negligent shall be approved, but they who shall observe a decency in their Habits; for first an over great indulgence herein argueth much vanity; moreover it is wont to evidence and to occasion a deviation from their Husbands to other Lovers. King *Cyrus*

may be an Example to our Women, that they should not with so much earnestness seek costly Attire for themselves, who truly seemed, as well for his admirable wisdom, as for the splendour of his moderation, correspondent to his noble Name; for in the *Persian* Language the Sun is called *Cyrus*: To whose Uncle *Cyaxares* Ambassadors came from an *Indian* King to treat of Peace with the *Assyrians*, to whom that he might shew himself with the choicest of his Army, he sent order to his General *Cyrus* to appear very speedily with all his Troops in the Royal Palace-yard, and the most large Market place; he obeyed the Command, and having put on a slight Garment, he came both with discipline and valour, and admirable celerity, although *Cyaxares* had sent him a Purple Robe and a precious Chain, and other Ornaments, that that Nephew and General of the King might be more adorned and splendid; but *Cyrus* magnanimously contemned all these things, and seemed sufficiently adorned both to himself and others, when like a warlike person he was perceived to arrive with his well disciplin'd Army almost as soon as the Royal Pursuivant was returned to *Cyaxares*: So a disesteem of such Apparel will be a great honour to Wives. *Dionysius* the Tyrant of
Sicily

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Sicily gave two most precious Garments to *Lyfander*, that his Daughters might be more adorned; they having refused them, *Lyfander* commanded them to be returned to *Dionysius*, saying, that his Daughters would be more ornate without them. *Julia* the Daughter of *Augustus Caesar* imagining that her gorgeous Attire was sometimes offensive to her Father, the next day having put on ordinary Habit, she came to see and to pay her duty to her Father; which when *Caesar* greatly approved, she then acknowledged that she then indeed sought Attire pleasing to the Eyes of her Father, but before of her Husband *Agrippa*. Every one may think as he will, yet I believe that others are chiefly esteemed, and that all those vain Ornaments are delighted in, rather that they may, by so great care and vigilance, please others, than their Husbands; for these things are disregarded at home, but abroad this Ruiner of our Estates cannot be sufficiently decked nor adorned. Truly variety of precious Garments is seldom useful, but often grievous to Husbands; yet they are always pleasing to Lovers, for whose sake these things are invented. I am wont to compare those who allow these superfluous Ornaments to their Wives, to them, who appear so splendid,
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and have such pleasant Houses, that although they omit necessary expences within their Houses, yet their exterior form will seem glorious, and their Houses delectable to their Neighbours and to Passengers; they are also like to unskilful, but rich, Barbers to whom young men never go but to be trimm'd; neither are their Ivory and curiously polished Looking-Glasses advantageous, but rather troublesome to them, when they may daily see and behold, to their great grief, most noble young men in their neighbouring Barbers Shops: Also this most sumptuous Attire, this most magnificent splendour, this most luxurious Apparatch maketh it most pleasant to them to frequent Porches, Entries, and Walks, and every often to ramble through the whole City: Wherefore most wisely it was prohibited the *Egyptian* Women to wear fine Shoes, that they might be restrained from wandring. Truly if we take away from most Women their precious Ornaments, they will voluntarily and willingly stay at home: Yet I think this Custom (for as much as it is so much degenerated) should be imitated, to adorn them (if our Estates will permit) with Gold, Jewels, and Pearls; for such signs rather of a rich, than luxurious Woman, rather evidence the magnificence

cence of the Husband, than ensnare wanton Eyes. I omit that this sort of riches is more durable, and portends less danger of indigence, than the other; they may often also, with greater facility, be great assistants to both private and publick Affairs: Who is ignorant how advantageous this sort of magnificence was in time past to the *Romans*? out of which, in the most grievous *Punic* War, the City raised money, (which the Ancients termed the sinews of War) by the Appian Law: yet I Judge that it is fit for them not to allow themselves so great a liberty in these things as those Laws permitted. Wherefore I would have them to abstain from a too licentious Apparel and other Attire of the body, that it may be thought that they are not restrained from it by necessity, but deserve the reward of praise for refusing what they might have had. This shall suffice concerning Apparel.

C H A P. V.

Concerning the Food of a Wife.

NOW we shall discourse concerning Food, wherein all who consider these things

things do accord with me that there is the greatest efficacy in every respect. Who doubts that the strength of Vertue is truly enervated and destroyed by those Luxuries, wherein the multitude believe they may live delightfully? What severity is so great which in a short time cannot be corrupted? Who is so involved in ensuality that he cannot by sobriety, care, and vigilance, acquire the pleasure and praise of a moderate life? That therefore Wives may be deficient in no part of modesty, I would have them to be careful chiefly to abstain from these things whereby sensuality is wont to be generated, established, and increased: The holy Virgins were instructed by the best and most prudent persons to watchings, and to abstain from meat and drink, lest luxury should stain their pure thoughts, and debilitate their firm minds. In time past the use of Wine was unknown to the *Roman Women*, and now also is prohibited to the *Syrians* and *Persians*; which that it might more easily be discovered by observation, a Kiss was appointed at *Rome* amongst Kindred, that the smell might be an argument against those who were intemperate; but those Women who transgressed the Law, not only were deservedly accounted infamous, but (as *Cato* asserts)

asserts) it was the Law that they should be grievously fined; for this kind of intemperance very often allures and induces to unlawful pleasures: Whence wisely some Heathens placed together the Images of *Bacchus* and *Venus* in the same Temple, that they who came with an earnest desire to see the Image of *Venus*, might first honour the Statue of *Bacchus*; truly the minds and spirits of such persons being become impotent can think of nothing that is difficult, remember nothing honourable, nor understand anything divine, but being void of judgment and reason, they through a certain inclination of their Senses conceive that to be their chiefest good, which (as *Cicero* writes) if brutes could speak they would call sensuality. *Cyrus* easily overthrew the preparations of *Spargapises* the Son of *Tomyres* with his most excellent Army, extinguished his ardour, and repressed his boldness, when he, being valiant and prepared, chased, ensnared, and put to flight *Spargapises* (weakned with riotous Banquettings and Wine) from his Enterprize. Did not the effeminacies of *Capua* more debilitate the strength of *Hannibal*, than the slaughter of *Canna* consumed the *Romans*? What need we Examples? Unless a most moderate care of their Food shall

shall be their conduct, the shipwrecked mind having forsaken the limits of temperance, will be precipitated into ruine. Of so many kinds and natural inclinations of people, there is scarce any, who if he was delicately educated in a voluptuous obscurity, could attain to even so much as a counterfeit moderation, or the appearance of a decent deportment. They who follow the guidance of Nature are content with a little; but they who pursue delights with a certain sumptuous satiety, always desire that which is immense and infinite. I am pleased with the frugality of that *Lacon*, who having got little Fishes, gave them to the Cook to be dressed; the Cook according to his Custom desires Cheese, Oyl, Vinegar, and many other things, that they might be seasoned more deliciously; to whom *Lacon* said, if I had those things which you demand, I should have no need of the little Fishes. Filthy lust and unchaste embraces not only attend upon, but also eagerly pursue *Alexandrian* delights, and *Syracusan* Feasts. Most excellently the *Lacedemonians*, that they might manifest to their Wives and Children the deformity of intemperate drinking, exhibited drunken Servants at their Banquets, where when according to their Custom, they had, by their follies,

follies, attracted the Eyes of all the Spectators upon themselves, they not only seemed worthy of pity, but also they seemed miserable and unhappy ; neither do I believe that those famous persons were delighted with the miseries of those Servants, but they judged whatsoever was filthy in them would be detestable in Freemen : So Wives should exactly observe drunken Maid-servants, that they may consider what they should chiefly avoid ; for although (as *Homer* saith) Wine unto wearied bodies a great vigour gives ; yet being taken immoderately, it both renders the Mind feeble, and leaves the Senses decayed to old age ; for the excellency of its ardour causeth that that heat which Nature hath bestowed on us being vanquished by a more violent force is not maturely but suddenly consumed. How much also that dangerous and unruly vapour impedes the perception of affairs, is evident, for truly as their opinions are not rational, so they can neither argue, nor refute, nor well discourse. Why should I say more ? The Poets report, that very many, by this matter chiefly, have of Men become Swine, Affes, and Lions ; which that it may be avoided, they must be so much more diligently careful, because both by the stupidity of their wit, and vaca-
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tion from weighty Affairs (as *Aristotle* evidenceth to us) they are more propense to these kinds of Vices; also the disposition of the Mother, and the moderation of her life, will be an aid to the Children, to whom all these things for the greatest part are declared. Therefore *Diogenes*, very aptly, when he beheld a drunken Boy, said, Drunken Parents begat you. How much the education of a temperate Mother may avail them when born, we will a little after discourse. Therefore we ought to admonish and exhort our Wives to follow the instinct of Nature, and to disesteem and reject sensual pleasures (within whose Dominion Vertue can by no means consist) and rather to approve and imitate the frugal Tables of *Lucretia*, than the sumptuous delicacies of the *Tarquins*, and of *Cleopatra*; whereby they will provide for both their own honour, and for their Children, to whom they owe all things. Now in its place we will briefly treat concerning Congresses.

C H A P. VI.

*Concerning the regulation of
Congress.*

SO truly the matter is, that what rules of meat and drink, such a proportion of congress should in a manner be observed: for truly congress it self followeth the rules of life) as a young Chicken her dam; and this may be understood by many reasons and examples: we cannot, in this place, begin more wisely and more aptly to the purpose of our discourse than from nature it self, that we may briefly declare whatsoever we think. First indeed, because the union of Man and Wife (as we have above said) was chiefly ordain'd and ought to be esteem'd for the sake of Children, they must use conjugal embraces chiefly with the hope of propagating Issue; we sufficiently understand and perceive what manner of nature there is in most Beasts, which for this reason hath appointed them certain Laws of Congress, that the mortal kinds of living creatures might in a manner be rendered im-

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mortal by a perpetual succession; wherein they may be examples to us (to whom a more free and noble desire is given) that we should not mutually embrace for the sake of pleasure, but of generating Issue; wherefore we admonish (that I may use the words of *Julia* the daughter of *Augustus*) that when a Ship is full, they admit no other passenger; neither therefore should they think Beasts are chiefly upon that account Beasts, because never when great with young, but always for the sake of generation, they exhibit their Venereal Appetites; but if Women shall pass these limits, even at least let them govern themselves so that they may be, and be accounted, modest in this part of moderation, from which modesty is nominated; to which matter we think it may chiefly conduce, if, at the first, Husbands shall accustom them to seem to be helpers, not of lust, but of necessity: but they should so evidence their Nuptial Honour and Modesty, that in their congress decency may accompany their embraces, lest by their avidity, and immodesty, they be both defective in their Honour, and also less acceptable to their tacite Husbands. *Herodotus* writes that Women lay aside their Modesty together with their inner garments; if they embrace

embrace adulterers, we plainly confess it; but if their Husbands, they will always observe a decency. When a certain Woman was drawn by force from the presence of *Philitip* because of her lust and fury, she said, every Woman, if thou takest away the light, is like and the same with others; this may truly be said to adulterers; but wives, although the light be far removed, should not make themselves like to vile Women. What is it which *Hesiod* forbids to be absolutely disclosed in the night? because (as he saith) the nights belong to the immortal Gods; for a Wife ought at no time to be deficient in her duty, and although her body cannot be beheld, yet she should preserve a modesty in all places, that she may deservedly seem well behaved to her Husband even in the dark: Wherefore very excellently *Commodus Caesar*, when his Wife endeavoured to perswade him to use unusual and disallowed pleasures with her, answered, How much it is fit to obey other Women in these things, let them look to it, a Wife certainly is a Name of honour, not of pleasure. Wherefore *Cato* the Censor ejected *Manilius* out of the Senate, because he kissed his Wife in the presence of his Daughter: If so be that it is most undecent to kiss a Wife or

amorously embrace her in the presence of their Children, how much more expedient is it, that nothing immoderate, nothing wanton, should be offered before the Eyes of Husbands, whom Wives ought chiefly to please? *Hieron* fined *Epicharmus*, the Comedian, a great sum of Money, because he publicly declared a certain undecent thing in the presence of his Wife; for the dignity of Wedlock is so venerable, that it is fit no access should be apparent to the Eyes and Ears of Strangers. The moderation of the *Athenians* demonstrated this excellent matter, when they restored the intercepted Letters of *Philip*, which he had wrote to *Olympias*, inviolate; for indeed they judged it unfit for Strangers, or truly Enemies, to partake of the secrets of a Wife: It is meet therefore that they always be careful and mindful concerning this matter, hereby they may acquire praise, triumphs, and a Crown of Gold; nothing should be so pleasant or delightful to them, as ever to avert them from the duty of a modest mind: Wherein since they may imitate many most illustrious women, I know not whether *Brasilla* be most excellent, whose noble enterprize ought not to be omitted in this Age; for she (being born of Noble Parents of *Dyrrachium*, as it is asserted

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serted by approved Authors) being taken in an Excursion of Enemies, was in danger of being ravished; this woman truly, in that great peril, purely and entirely preserved her chastity by her most beautiful aspect, wit, vertue, and magnanimity; for by many words she appeased the violence, and restrained the fury of *Cericus* the Conquerour; she undertook if he would defend her chastity (instead of a Ransom) by a certain Magick Oyntment to make him invulnerable by all military Arms; this discourse of this noble and modest woman, and his great esteem of Magick obtained his belief, and he anxiously expected the event of the matter, having placed Guards upon her whilst the generous Maid gathered some Roots; then she magnanimously came to the Warriour, and promiseth that she would make tryal not by words, but by Herbs; moreover when she had annointed his neck with the Juice, she sheweth him his throat, but *Cericus*, as if he would be safely rash, cuts off his head with his Sword, and admired that testimony of her most chaste mind. Why should I recite more? They will neither want Examples nor Exhortations, if they would be such as they ought to be. And lest we should any longer defer those things which are most

diligently to be considered by us, we put a period to these things.

C H A P. VII.

Concerning Domestick care.

BOth the time and the place require our discourse concerning Domestick care; concerning which I would have those few things expected, which we perceive, by common experience, most expedient; but those things which are written by learned men I cannot include within this little and narrow place, because neither do all things appertain to this discourse and time, and every one may know those things by their Books; it shall suffice out of many things, that those things which are necessary, and may be treated of very briefly and most easily, shall not be pretermitted in these our little Commentaries. I would have therefore the whole care of the Domestick Affairs chiefly employed about Estates, and Servants (or dependents) and the education of Children; we will briefly treat of this last, but we will first dispatch those two former points; for we esteem the care of our Estates,

states, and diligence about our Servants, and dependents necessary; for we have need of estates and servants, without the plenty and assistance whereof the family affairs cannot consist; in which things truly the moderation of domestick affairs is for the most part contain'd: and which unless they be established by the Councils and Precepts of the Wife have no Foundation and are wont to be in great disorder: for as naturally men are endued with a strength of Body and Mind, as well for other causes, as that they may enrich their Families by Industry, Labour, and finally by many perils; so (as I conjecture) women are naturally weak that they may more diligently manage their Household concerns: for fear cannot be without care, nor care without vigilance. What availeth it to bring much home, unless the wife will keep, preserve, and distribute it? for what else is fabulously written concerning the Daughters of *Danaus*, who, filling a bored Hogshead, were tormented with a perpetual and vain labour? My opinion is (which I hope, O *Laurentius*, that you will approve) that no small advantages arise from this the Wives custody: For truly that was well said by *Augustus Caesar*, that most prudent person, *Alexander* would have ob-

tained far more renown and profit, if he could have kept and defended what he had gotten, than by the assistance of Fortune to have atchieved the greatest matters: wherefore wives ought not to be defrauded of their praise, if they shall order whatsoever is placed at home, as it is their duty; therefore they should endeavour to remember that as dayly *Pericles* at *Athens*, so they should govern their Families, and should be willing always to judge themselves, lest they be deficient in their care, performance, and diligence about Domestick Affairs: It greatly conduceth to this matter, if they (which chiefly belongeth to them) accustom themselves to stay at home, and to take care of all things: where I remember that prudent Groom, who, when he was asked what chiefly made an Horse fat, said, the Masters Eye. Which duty that it might be recommended to posterity, an ordinary Shoe, and a Distaff and Spindle were affixed to the Brazen Statue of *Caja Cecilia* the Daughter of *Tarquinnus*, that those things might in a manner signifie, that her diligent residence at home should be imitated by Posterity. What negligent Farmer can hope to have industrious Husbandmen? What slothful General can make his Souldiers vigilant for the
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Common-wealth? If therefore the Wife would have her Maids stay at home, she should not only instruct them by words, but she should demonstrate, shew, and declare by her actions, what they ought to perform. Nothing truly is more excellent in Family Affairs, than that every thing be placed in its own station; for order, than nothing which is more decent, nothing more useful, is always of the greatest importance: We may behold a company of Singers and Armies, amongst whom unless a proportion be aptly observed, they can be termed nothing less than either Armies or Singers. I would have Wives to imitate the Ringleaders of Bees, who know, receive, and preserve whatsoever is placed within their Hives, and, until the necessity of their concerns shall otherwise require, they are always present with their Honey-combs, that they may be exquisitely and maturely perfected: Wives may send abroad their Men and Maid-servants, if they perceive it will be advantageous to them; but if they be useful at home, they may require, urge, and command their presence. They should judge it to appertain to their duty, that no damage accrue to their Husbands in the Pantry, Wine-cellar, and Oyl-cellar: As Generals often view the
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numbers of their Souldiers; so Wives should often and most diligently recognise those things which are placed at home, lest at last, to their great detriment, they should perceive that what should be of a years, scarce is of a months duration. The Custom of *Pericles* greatly deceives unskilful persons, and oftentimes impedes the Family Affairs, who sold together all the fruits which he received from his fields, and afterwards he provided, from the Market, whatsoever he had need of at home from day to day: for this daily manner of providing Corn, and Wine, and Wood, is rather fit for a Traveller, and an unsettled Souldier, than a Citizen, and a Master of a Family; neither do they so liberally, so splendidly, nor so profitably provide for their Riches. But if any one shall object, That he hath observed this to be the fault of the Caterer, (even in my opinion) he should judge, that the negligence of the Agents of the Wife is rather to be blamed, than the Opinion of the wisest men: I think this should be imitated from the *Roman* Custom, That the most noble Women should not be employed in the vilest things; for the noble Women, by the League that was made with the *Sabines*, were enfranchised from the Employments of the Mill, and Kitchen, and servile

servile Services: But indeed if the sickness of the Husband, or an occasion of honouring of Guests shall happen, they may undertake such kind of Employment; for if it may conduce to the health of the Husband, not onely nothing should be pretermitted, but we detest any omission. I am infinitely pleased to see, in that most Learned Poet and Philosopher *Homer*, that *Andromache* had so great love and affection for her *Hector*, that she was diligent and exact, even in giving Hay to his Horses, in which the Honour and Life of her Husband consisted. Therefore if a Wife applies her mind to her Duty and her Honour, she will acknowledge, that all things are due to, and she will perform all things for her Husband: but if a liberal Husband shall purpose nobly to entertain some Persons at his House, she should not refuse even the Office of the Kitchen: which was not unknown to those generous and most valiant Persons *Achilles* and *Patroclus*, to whom when *Ulysses* and *Ajax* came to be reconciled, having laid by his Harp, he managed those things with great diligence, which unless they had been decent for the sake of Friendship or Hospitality, scarce seemed fit for mean Servants. But enough of these things, forasmuch as we proposed briefly to recite, but not to instruct
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in each particular; especially because this Point is more diligently and more copiously discussed in the Discourses of Learned Men, than I can now treat of it. Wherefore we shall proceed to the remaining Matters.

It is meet now (as we have promised) to speak concerning Servants, who, if they be not neglected, will be very ornamental, profitable, and delightful. This will be so effected, if they shall instruct them exactly, nor be angry with them before they discover that they have offended after admonition. I would have Wives imitate the Ring-leaders of the Bees (as in a manner in other things, so also in this part) who suffer none to be slothful, none negligent among them.

M. Cato the elder so diligently observed this Precept of domestick care, that if he perceived that his Servants were deficient in the duty of good Men, he presently sold those Servants although old, and judged it by no means expedient to keep unprofitable Servants at his House. Wives should believe it to be an honourable employment for them to make ignorant Maidservants skilful, and to her, whom by experience in lesser matters they observe to be endued with faithfulness and diligence, they may dispose the custody of the Cellar. And thrifty Persons should

should constantly search for and approve sober Caterers, and receive them with courteous words, and be bountiful to them, that by these great kindnesſes they might daily more earnestly excite their diligence. They should allow ſuch Food to their Servants as may be ſufficient for their nature, and their conſtant labour. They ſhould ſo handsomely Cloth their Servants that they might ſeem to have a regard to Nature, Place, and Time. Furthermore according to the Opinion of *Hefiod*, they ſhould always beware of thoſe Servants who cannot be ſeparated from Children and Relations ; for of neceſſity they will nourish themſelves together with theirs, even by ſtealth. Alſo they ſhould think it a decent thing, if any one of the Family be ſick that the Perſon be taken care of with certain extraordinary diligence ; for this is a courteſie and civility by which they will make them all diligent in and deſirous of the welfare of the Family : which (that we may return to the ſame Example) we plainly perceive in Bees, who never forſake their Ring-leader, becauſe of his great Providence for, and care over them, and always follow him, whereſoever he goes, with great indications of their good will to him. This ſhould not ſeem ſtrange to any, becauſe alſo
other

other Creatures are not deficient in an imitation of gratitude; which evidently appears, as well by very many others, as by the next Example. The *Albenians* in the *Persian* War, that they might provide for their safety, forsaking their Walls committed the Citizens to the Sea: they hastily departing from the Shore, the Dog of *Xantippus* the elder, was grieved at his absence (which he manifestly shewed, by his running, wagging his Tail, howling, and barking) unless he went along with his Master: therefore whilst he swimm'd in the midst of the waves to his Masters Ship, *Xantippus* who was flying stood still and received the sorrowful Dog. Afterwards lest this matter, which was worthy of remembrance, should be forgotten, when his Dog died he erected an honourable Sepulchre for him, in a certain noble place (which for a long time after was called *Dogs-Grave*) that he might leave a perpetual Monument to Posterity, of a mutual kindness to be preserved between Masters and Servants. In this manner it will be most expedient, that as in Military Affairs, Legates, Tribunes, Centurions, and in the City Pretors, Treasurers, and such kind of Magistrates have the government of peculiar matters: that managing few things they may
exactly

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exactly perform their Offices; so if Wives would take care of their Family-business, they should so separate the Office of inspection from the employments of drudgery, that it may be manifest what should be done by every one, and what may be expected from them. Unless each Persons place be assign'd him in a Ship, all things will be tumultuous, although no Tempest assail them. We know that Heaven it self (which is an appointed Mansion for us) is compos'd with so great a concatenation of things, that one part is linked to another; and all are aptly fixed together: By the strings of Harps, if they be well tuned, one Harmony is made of divers Notes, than which nothing is more pleasant, nothing more melodious to the Ears; so if Wives shall appoint Stations to theis Concerns, and Offices to their Servants, they will perceive that those things will greatly conduce to their splendour and profit; therefore (as I have said before) they should receive, preserve, and distribute with care, prudence, and decency, those things which are brought home: and they should most exactly perform, whatsoever things may be set in order and meliorated, by care and diligence, that the dignity of their Family may be confirmed and increased. But these things shall suffice.

CHAP.

C H A P. VIII.

Concerning the Education of Children.

THE education of Children, the most commodious, and by far the most important part of the Wifes duty, remains. Diligence in Family Affairs in the accumulation of Riches availeth, in a manner, nothing (as that ancient *Crates* was wont to say) unless a great care, and a certain extraordinary industry be bestowed in the education and instruction of the Children, to whom they are left ; by this matter also they are greatly obliged to their Parents (to whom they owe all things) by whom they must necessarily and truly seem deserted and forsaken, unless their Parents shall perform the duty of maintaining and instructing them: for truly we must acknowledge that all things are due to the Authors of our Life, which naturally all Mortals desire, and with great reason preserve. What great things should we atchieve, if a generous education shall accompany our noble birth? wherein (if you

you shall diligently consider all things in your mind and thoughts) you may observe that (if Mothers do not derogate from Nature it self) the duty of education so appertaineth to them, that they cannot refuse it without the violation of many duties; for it in every respect denotes a propense love to their Children, whom Nature doth not at all neglect: which that it may be more evidently demonstrated, I should now discourse concerning the Procreation of Children before their birth: but time will not permit me to digress more largely; and Nature it self hath so secluded and so obfuscated those parts, that those things which cannot be beheld without shame, can scarce be discoursed of by us with honour. But we will declare those things which cannot be omitted. Nature it self carefully exhibits aliment to the Issue, till it attaineth its appointed time of birth; moreover, Nature affords the nourishment of Milk to all living Creatures which bring forth, and hath given them Breasts, like overflowing Fountains, by which the young one being nourished, may by degrees be augmented and corroborated in the Parts of its Body; she hath also therefore given them two Paps, that if they brought forth Twins they might easily suc-

kle and nourish them together ; which things although they are transacted with great wisdom, yet they would seem done in vain, if she had not Implanted in them a certain stupendious love and affection to their Issue. Where the peculiar care and diligence of Nature may be observed, for whereas she hath placed other Creatures Paps under their Bellies, she hath so affixed Womens Breasts to their Bosoms, that they might both suckle them with their Milk and cherish them with their embraces, and easily and conveniently kiss them, and (as it is said) receive them into their Bosoms ; for so she hath assigned to them the capacity of bringing forth, and the duty of education, not only of necessity, but of her singular love and good will : that which we perceive in the terrible Bear and savage Beasts is also a great argument (if they would imitate them) to induce Women to employ their greatest care in adorning their Children ; who after she hath brought forth her misshapen Cub, formeth and polisheth it with her Tongue, as it were with some Instrument, so that she may most rightly be termed not only the Dam of the Cub, but also the Artificer. Why should we insist upon these small matters ? Nature concedeth so great a love
to

to Issue, that we may perceive Brutes which of themselves are fearful, hereby become most bold, and those which were negligent, most subtle, and those which were greedy, most sparing. Did not also the Bird, in *Hommer*, suffer hunger that it might provide food for its young ones, and to supply them, defrauded its own Belly? Therefore Mothers will deserve grievous reproaches, if they neglect the care of their Children, and live carelessly. I would have them to refuse no pains to obtain most excellent associates, assistants, and comforters in their old age: therefore if Mothers would be innocent they should not neglect their Children, but (that they may provide for their Souls and Bodies) they should cherish them and suckle them, whom, being unknown, they nourished with their own Blood, being now born, now Men and Women, now known, now dear, and they should themselves, as well as they could, educate them; it is not only the duty of a Nurse, but also of a careful Mother. The Wife of *Marcus Cato* the Censor suckled her Infant with her own Milk, which Custome continueth among the *Roman* Women even to this Age. Moreover because a Society in Meat and Drink increaseth love and friendship, that she might render

der the Children of her Servants well affected to her Infant, she sometimes gave them suck: whom we desire and exhort the best Women to imitate, especially since it is highly important, that in whose Womb, and of whose Blood the Infant was conceived, it should also by her be nourished; for no nourishment seems more fit, none more wholesome, than that the same aliment, which is endued with much heat and vigour, and which is a known and familiar Food, should be given to the Children, whose efficacy is such, that in the forming the properties of the Body and Mind it is almost equivalent to the Virtue of the spermatick faculty: this is evidently perceived in many things, Kids being suckled with Sheeps Milk, their Hair will by degrees become more soft; but if Lambs be suckled by Goats, it is certain that their Fleeces will become more rough: In Trees it is certain that there is a greater efficacy both in the Sap and Soil, than in Children; for although they be pleasant and chearful, yet if they be removed to anothers Lap, you may observe them much endamaged, and greatly changed by the Milk of the Nurse. Therefore noble Women should endeavour to suckle their Children, lest the aliment of a worse and engrafted Milk should cause them to degenerate;

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degenerate; but if (as it often happens) the Mothers cannot, for just causes, suckle their Children, they should think that they should take, and substitute in their Office, Nurses, not Slaves, nor strangers, nor drunken, nor unchaste Women, but them who are free born, well humoured and endued with curious Language, lest the young Infant should imbibe corrupt manners and words, and, with the very Milk sucking turpitude, errors, and impure infirmities, it should, by a degenerate body and mind, be infected with pernicious contagions: for as the Joints of an Infant may be rightly formed and joined together, so from their Childhood their Manners may be exactly and aptly composed; therefore they should be curious in the choice of Nurses, this age and this as yet pliant mind is most easie to fashion; for as we Imprint a Seal upon soft Wax, so the dispositions and distempers of the Nurse are wont to be Engraven upon Children; whose inclination and nature how prevalent it is, that most prudent Poet *Maro* demonstrates, who relateth, that *Dido* terming *Aeneas* not only fierce, but cruel, said, The *Hircanian* Tygers gave you suck: also that most pleasant Poet *Theocritus* complaineth of the same, detesting the cruel *Cupid*,

not because he was born of his Mother *Venus*, but because he had sucked the Paps of a Lioness. Wherefore they should think it best, and very decent, and commendable to suckle their Children, whom they should nourish with great love, faithfulness and diligence, or to commit this part of their duty to well instructed Nurses, who may esteem and love them, not with a feigned and merenary diligence.

After they have passed their infancy, the mothers should imploy their Wit, Care, and endeavour to qualifie them with excellent endowments of mind and body; first they should teach them their duty to the immortal God, to their Country and Parents, that they may accustom them from their infancie to relish that, which is the Foundation of other virtues; they will approve themselves to be the most hopeful, who fear God, obey the Laws, honour their Parents, reverence their Superiours, are affable to their Equals, and courteous to their Inferiours; therefore they should entertain all men with a civil aspect, countenance, and finally obliging words; but they should most familiarly converse with the best Persons; they should so learn Temperance in Meat and Drink, that they may lay, as it were, the
foundation

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Foundation of Abstinence for their future Lives: Mothers should admonish them to avoid those Pleasures which are dishonourable: Children should apply their endeavour, mind, and thoughts to these things, which may be ornamental, useful, and delightful in greater matters: If Mothers instruct their Children in these things, they will much better and more easily obtain the assistances of Learning. Oftentimes we see the Commands and Gifts of Princes most welcom to their Subjects, although yet the same, proceeding from private Persons, scarce seem acceptable. Who is ignorant how much authority the mild and jejune speech of a Parent beareth with Children? Wherefore that wise *Cato* the Elder, that he might not be deficient in the duty of a Father to his Children, he diligently taught them as well many other things, as Literature: Also the barbarous *Eurydice* seems worthy of great praise; she being now ancient, applied her self to Learning, that Monument of Virtue and Discipline, that she might not onely be the Author of Life to her Children, but that, by her example, she might leave to them many commodities of Liberal Sciences. Mothers should often premonish their Children to restrain themselves from excessive Laughter, and te-

merarious Speeches; for that denotes Folly, this Fury. Moreover, they should take heed, that they do not ordinarily discourse of those things which are odious to act: therefore they should restrain them from filthy and reproachful Speeches; and if they shall speak any thing too licentious and obscenely, they should not receive it with mirth or a kiss, but with a whip. Furthermore, they should instruct them, not to upbraid any persons with their Poverty, or ignominy of their Ancestors, or other Calamities, whereby they will both procure to themselves grievous enmities, and imbibe a custom of arrogating: They should teach them Sports, in which they may so voluntarily undertake Labours, that, if occasion shall require, they may more easily sustain those which are more grievous. I would have Mothers to avoid in the presence of their Children, anger, avarice, and concupiscence, whereby vertue languisheth, that from their infancy they may condemn, shun, and hate these most filthy seducers, and that they may be greatly careful to reverence sacred Names, and be afraid to revile them, for whom being grown up will they not deride, who at that age condemn the Divine Nature? It is of so great importance to accustom them in their Childhood, that they must especially admonish

nish them to abstain from swearing: Neither truly do they deserve belief who commonly swear, even for the sake of the most vile matter; and they who ordinarily swear oftentimes unwarily forswear themselves. Mothers should accustom their Children to speak the truth; this was most noble among the *Persians*, and therefore they ordained, that there should be no Markets of Merchandise among them, for they believed it to be a place of lying and forswearing: Mothers should teach them to speak little, unless desired, as well in other places as in Banquets, lest (which should be most estranged from that Age) they should become importunate and talkative; for it will be a hindrance to their knowledge, if they pretend wisely to declare, what they do not sufficiently comprehend: therefore that was a witty saying of *Cato*, who, being then a young Man, when he was blamed for his silence, said, It will not be at all troublesome to me, until I know those things which are unfit to be concealed. If they shall learn many things of this kind from their Mothers; as soon as their age will permit, they may more happily and more easily acquire the gravity and discipline of their Parents. There are many other things, which because they are rather

rather proper to Fathers, I for the present omit, and therefore the rather, because I seem to see some who will term this our Precept of Wedlock immense and infinite, which the Fathers of our Age can scarce sufficiently treat of; there is nothing which I can more truly answer to these Persons than this, truly I never intended to discuss, what might be done, but to declare, what ought to be done. Who is so unjust a Judge, that if upon just causes (even as you) he shall approve Marriages, and shall, in the choice of a Wife, receive a Woman excellent in Manners, Age, Extraction, Beauty, and Riches, who is loving to her Husband, who is modest, and who is very skilfull in the management of domestick affairs; who, I say, is so mistaken in affairs, that he can hope for all these great things, and can imagine that such Wives ought not to perform all greater matters? Therefore (O my *Laurentius*) your equals should follow your Example with great diligence (who have taken to Wife *Zinebia*, a Virgin flourishing with Virtue, Beauty, a Noble Family, and abundant Riches) and in the imitation of you they ought to be animated. For what more illustrious, what more worthy Example can I propose than yours? since you, who

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who are most worthy of your Father, Grandfather, and your most renowned Ancestors, have chosen such a Wife, in that most famous City of *Italy, Florence*, whose Riches indeed all Persons, but whose continence, faithfulness, and prudence, all good Men so highly esteem and admire, that they think her blessed and happy in you alone, and you fortunate and truly happy in such a Wife: who because ye have obtained the most excellent and adorned conjugal qualifications, they beseech the immortal God, that ye may have the best Children, and the most honourable Citizens of the Commonwealth.

These things perchance might seem inconsiderable, because they are treated of by me, if they were not in a manner recognized in your Nuptials: so truly young persons, following your example, will profit more, than if they only acquiesce in my writings, for even as Laws are greatly advantageous to a City, when it is known that an excellent Prince obeys them; so since your Example also is consentaneous to our Precepts, we hope that it will be imitated by young persons. But (*O Laurentius*) as my discourse began, so it shall be terminated, in you. You have now my opinion concerning Wedlock, instead of a Present; in which I hope whatsoever

forever is said by me (not to admonish you, as I said at the first, but to declare my affection to you) will be kindly accepted by many, but I certainly know that it will be favourably you in whose name I undertook this Tract. If any thing perchance in these our little Commentaries shall occur to you, in the reading, which is wisely and learnedly written, attribute it to that excellent person in all kind of praise, *Zacharias Trivisanus*, (for I willingly commemorate him) and to the *Grecian Science*, out of which I have collected some things which pertain to this matter, and have purposely inserted them here. Having been scarce conversant a few Months in these things I seem to have gathered great and pleasant advantages. Very great is the industry and diligence of that excellent and most learned *Guarinus* of *Verona* (who being my Schoolmaster and loving Friend I am familiar with) who was my conduct, together with many of our most worthy persons, both in the undertaking and beginning the study of the *Liberal Sciences*; and he was such a Guide, that by his assistance these noble studies (to which I have applyed my self from my infancy) are become much more profitable and pleasant to me. Therefore you will willingly accept this (as I may so call it, the

the Wives Necklace) from me in these your Marriages, which I know that you will either therefore greatly esteem, because it is of that sort that it cannot (as other Necklaces may) be broken and worn out by use, or because it proceeds from the greatest sincerity, and a most faithful mind entirely devoted to you.

Farewel.

Poggins saluteth Guarinus of Verona.

MA Y the Gods bestrow those most wicked Letter-Carriers, who treat us so ill in delivering our Epistles, and deprive me of the fruit of my Letters, you of the pleasure, which according to your very great good will to me, you are wont to receive from them. But I give you many thanks for the little Book which you sent to me: I had been infinitely indebted to you, if I had been about to marry a Wife; but before I cared but little for taking a Wife, now not at all, forasmuch as I see so many and so great things are, in the judgment of wise men, required in the duty of a Wife, which we may rather wish for than hope to obtain. But these things in jest. When first the Book was

was delivered to me, I read it so hastily, (being pleased as well with the Novelty of the Subject, as the order and pleasantness of the Discourse) that I read over the whole Book in one day, but afterwards I reviewed it more deliberately ; indeed the matter is pleasant and sweet, and adorned with very many Examples, but so disposed into order, that nothing could be discussed more methodically ; but that which pleaseth me most, is the gravity of speech which it constantly retains. *Franciscus Barbarus* seems to me to have written another Book of Offices (but belonging to Wives) he so exactly imitates *Cicero* in his discourse : You know I am not a Flatterer, those things I speak come from the thoughts of my mind. There is a certain dignity in his Sentences, joined with the greatest eloquence, worthy of any the most grave person. I would have you to exhort our *Franciscus* to write, for he publicly produceth admirable First-fruits. Our *Gentius* hath read and approveth the Book ; moreover *Blasius* of the *Guascons* ; I will publish it, where I shall perceive any advantage of Glory and Renown can be obtained. Furthermore (O my *Guarinus*) I have received from you a much worthy, though small, Epistle, wherein you most eloquently describe the Naval Victory

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Victory which the *Venetians* obtained, with exceeding Valour, over the most wicked Enemies of our whole Race: And when I shewed to many persons that that Epistle infinitely pleased me, to them it seemed that those things were evidently and nobly declared by you. But of these things elsewhere.

Farewel.

*From Constance,
Decemb. 31.*

Paulus Vergerius saluteth the most Learned Person, Nicholas Leontinus the Philosopher.

THis day I found a little Book, with my Lord *Franciscus*, Cardinal of *Florence*, when I came to wait upon him, who stays at home to recover his health, which *Franciscus Barbarus*, your friend and fellow Student, hath lately published concerning Wedlock, indeed elegant; and even as it is excellent in the beauty of language, so also it abounds with the best Precepts and most copious Examples collected out of Greek and Latine History. I admire in this Tract not so much the wit as the diligence of this person; for I easily perceived that indeed long since; that dearest

dearest person *Zacharius Trivisanus* long since showing me a certain Epistle of his, although written, as it were, negligently and without any study; but that now a young man and one unexperienced in Nuptial Affairs should write so learnedly and so eloquently concerning Wedlock, and should be so knowing in that, which he is, experimentally ignorant of, this is that which I cannot highly enough admire. Therefore now no body will deny that he is truly a Grecian but an excellent Latinist, he speaketh and understandeth so well: But he can by no means seem barbarous, who thinketh or writeth nothing barbarous; and I wish all other barbarousness may be so barbarous. But I greatly blame you because you gave me no notice of that little Book, since you, who were his fellow Student, could not be ignorant of it. I suppose that you did believe, that the rumour of Fame would bring it to me, and when it had been common in the hands of all others, then at last it should come to me, which truly I do not approve; and unless you shall alledge a better reason, I cannot but condemn.

Farewell.

From Constance; April 10.

F I N I S.

